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ROSMINI.[1]

ANYONE who proposes to tell the story of Antonio Rosmini may well be met with the warning:

> Periculosæ plenum opus aleæ
> Tractas, et incedis per ignes
> Suppositos cineri doloso.

I am well aware of the risk; but I hope to avoid fanning into a fresh glow the embers now smouldering away. I may as well state at once that I have no intention of dealing with Rosmini's philosophical or theological views. They have never appealed to me in any way. It is Rosmini the man, that is of interest. His personality will be sufficient to occupy our attention without tempting us on to that other dangerous ground. We have ample materials for forming our judgment about him: (1) *Della Vita di Antonio Rosmini Serbati*, Memorie di Francesco Paoli, Torino 1880; (2) *Della Vita*, etc., parte seconda. Delle sue Virtù. Rovereto, 1884; (3) *Della Missione a Roma di Antonio Rosmini Serbati negli anni 1848–49*, Torino, 1881; (4) *Life of Antonio Rosmini Serbati*, Founder of the Institute of Charity. Edited by William Lockhart. London, 1886; (5) *Essays*, by Franz Xavier Kraus. Berlin, 1896. These works, together with the volume of *Letters*, recently published, lie before me as I write. A copious bibliography is given at the end of Don Francesco Paoli's second volume.

[1] *Letters* (*Chiefly on Religious Subjects*) *of Antonio Rosmini Serbati*, Founder of the Institute of Charity. London: R. & T. Washbourne. 1901.

I.

Antonio Rosmini Serbati was born at Rovereto in the Tyrol, on March 25, 1797. His father, Pier Modesto, belonged to an old patrician family which had settled in Rovereto as far back as 1464. His mother, the Contessa Giovanna Formenti de Riva, was a lady of great intelligence and piety, and thoroughly devoted to the care of children. She lived to an advanced age, and so was spared to see her eldest son more than fulfil her highest expectations. He was certainly precocious, if we can believe what Don Paoli says of him: "He was a reflecting child at two years of age, an alms-giving boy at five, a most studious youth at seven, a practical ascetic at twelve, a brilliant moral essayist at sixteen, and such a proficient in philosophy at eighteen that his professor became his disciple; marvellously gifted all his days from the cradle to the grave." And the English life goes on to say that before he was five years old he was thoroughly versed in the Sacred Scriptures. We must not, of course, take these utterances of devout worshippers as strictly accurate. Still we can readily believe that young Rosmini was a child of great promise. When, however, he was at the *ginnasio* (grammar school) he failed to distinguish himself, and was declared to be a "sluggish-brained boy, too much given to prayer and too little to the conjugation of verbs." Instead of learning his lessons, he spent his time in reading the *Summa* of St. Thomas. The story is characteristic. His biographers look upon it as worthy of praise. But surely it would have been wiser if such studies had been deferred until he was of riper years. That he did not altogether neglect his classics is shown by a dialogue which he composed in his sixteenth year. It represents a contest between Friendship and Philosophy for the control of the education of a child. Religion steps in and decides that all three must take the little child in hand. Both in style and matter this essay is a remarkable production for a youth of his years.

When he left the *ginnasio* in 1814, he declared his intention of embracing the ecclesiastical state. This was a sore blow to his parents, who had naturally counted on him to transmit the family name and honors. And when they had reluctantly consented, he

still further disappointed them by refusing to go the Academia at Rome to study for the "Carriera." He went through his theological course at the University of Padua, where he took his Degree of Bachelor in 1817. His time was by no means devoted entirely to the study of theology. Philosophy, the natural sciences, and medicine also engaged his attention. Even before his residence at the University he had made great progress in philosophy under the guidance of Don Pietro Orsi, to whom he afterwards dedicated his famous *Nuovo Saggio sull' Origine delle Idee.* In 1821 he was ordained priest, and next year he was created Doctor of Divinity and of Canon Law.

Most young priests have little choice as to the sphere of their labors. They are sent on the mission or to teach, and some few fortunate ones are given further opportunities of continuing their studies. Rosmini was by this time his own master, his father having died in 1820, and left him the family estates. He does not seem to have been able to make up his mind as to what line he should choose. For five years (1821–1826) he left himself in the hands of God, waiting for some manifestation of the Divine Will. Not that these years were spent in idleness. His life at this time is thus described:

"His rule provided for very early rising, followed by an hour's meditation, then for a quarter of an hour's study of some ascetic subject; then for a special preparation for Mass, followed by a long thanksgiving; then for spiritual reading, followed by a very light breakfast; then for a short walk, with a book, in the garden where he had once played at monk, and now, as often as circumstances permitted, recited the Divine Office; then for a visit of consolation or piety, or the reception of some guest, or the performance of some corporal work of mercy; then for two or three hours' close study, followed by an examination of conscience before the Blessed Sacrament; then came dinner, followed by a recreation with his family or friends; afterwards a ramble in the country, his steps generally leading him where charity needed his presence; then came more study, followed by the recital of his office, spiritual reading, and prayer."

The extent of his reading was enormous. We are assured that during these years he "carefully studied the works of the

six hundred and twenty authors consulted for his *Logica* and his *Diritto*"; and that "he made himself master of St. Augustine and St. Thomas, St. Bonaventure and the other schoolmen; of Plato, Aristotle, Plotinus, Descartes, Locke, Leibnitz, Condillac, Kant, Fichte, Schelling, and Hegel, and all the works of the modern rationalists and materialists."

This retirement was broken by a visit to Rome in the spring of the year 1823. The venerable Pontiff, Pius VII, was charmed with the young priest and strongly encouraged him in his philosophical studies. He offered to make him an "Auditor of the Rota," an official post which at that time was understood to lead up to the Cardinalate; but Rosmini asked permission to decline the honor. Some years later, referring to this incident, he wrote: "I regard as one of the principal rules regulating my course, that which forbids me to assume any office likely to impede the doing of a greater work *already commenced*. It was chiefly on this account, and not, I hope, through sloth or cowardice, that I found myself obliged to refuse some honorable posts which were offered to me in the Capital of Christendom as long ago as 1823, as well as on subsequent occasions." In the same year, 1823, the long Pontificate of Pius VII came to a close. Rosmini preached a panegyric of the Pontiff which was received with much favor, though it brought him into conflict with the Austrian government for his bold defence of the rights of the Holy See.

II.

What was the "greater work already commenced" which prevented Rosmini from taking office under Pius VII? It was in reality two works—either of them enough to daunt the courage and exhaust the energy of any man: the restoration of Christian philosophy, and the foundation of a new religious Order. The achievement of these objects would require a combination of speculative and practical ability rarely to be found in any single individual. St. Thomas Aquinas was not a man of action; St. Ignatius was no scholar; Rosmini aspired to be both. In truth, if we may judge by his portrait, he was amply endowed with intellect and will. "His head was remarkably large," says Don Paoli, who knew him so well; "he had a high massive forehead, an abundance of

dark brown hair, an aquiline nose, a somewhat projecting chin, a softly blooming complexion, sprightly eyes, which were always controlled by a sensitive modesty. The sweet smile of an affectionate heart constantly played round his finely chiselled lips. His manners were exceedingly winning, adapted to all sorts of persons and circumstances, the result of a kind nature properly developed by most refined home culture." I am precluded from speaking about the work which he did as a philosopher. It is enough to say that the restoration which he contemplated has indeed taken place, but not on the lines indicated by him.

While we are considering his life of action, we must bear in mind that all the time he was thinking and writing on the most abstruse speculative problems. When he was barely thirty-three years old, it is said that his writings would have filled thirty volumes. How he found time for all this reading and writing is a marvel. His favorite texts, written up over his study door, were, *In silentio et in spe erit fortitudo vestra*, and *Bonum est praestolari cum silentio salutare Dei.* In his declining years these words had a touching meaning, but in the period with which we are now dealing we cannot help being reminded of that other contemporary philosopher—him of Chelsea I mean—whose "gospel of silence" was also contained in a like number of volumes. But now I am getting on the border of that dangerous ground from which I have been warned off.

We have seen how Rosmini, during the first years after his ordination, did not seem to be able to make up his mind as to his future course. He felt a strong call to the religious life, but not to any existing form of it. We might have thought that he would have found scope for his genius in the Society of Jesus. He had many Jesuit friends who would have welcomed him among them. But no doubt he felt that his literary labors—especially his philosophical writing—would be hampered, if he placed himself under the minute obedience required in the disciples of St. Ignatius. Besides, there was another influence at work. Through his sister, Margherita, he became acquainted with the Marchesa di Canossa, foundress of the Institute of "The Daughters of Charity." This saintly lady at once took great interest in the young priest, and urged him to found a similar institute for men. They were to

be called the "Sons of Charity," and to be composed of priests, who should devote themselves to such spiritual work as the parochial clergy were unable to deal with. Rosmini was only twenty-four at this time (1821), and it is no wonder that the difficulties of the project at first seemed to him insurmountable. But he kept the idea in his mind, and later on corresponded with the Marchesa on the subject. The English collection of his letters includes three addressed to her, which contain the germs of what afterwards became the Institute of Charity, and show what share each of them had in the formation of the new Order.

In February, 1826, Rosmini quitted his home at Rovereto and settled in Milan. Family difficulties were partly responsible for this step, but the realization of his designs was no doubt his principal reason. By this time he had sketched out the plan, a copy of which he sent to his friend Cardinal Cappellari, afterwards Pope Gregory XVI. While at Milan he came across the Abbé Löwenbrück, a Lorrainer, who also had a notion of founding a similar religious congregation. Löwenbrück soon decided to cast his lot with Rosmini, and was sent to Domodossola, a village on the Simplon Road, to take over a house which was to be the cradle of the new Order. Thither Rosmini himself repaired in the early part of the year 1828. The solemn season of Lent was devoted by him to the task of writing out at full length the constitutions of his Order. After Easter he paid a visit to Turin, and there met the celebrated Abbé de la Mennais, then at the height of his fame. The two philosophers got into a discussion about their respective systems, and Rosmini ventured to point out the erroneous character of the doctrine of the *Essai sur l'Indifférence*. It is not surprising that, when later on he wrote to the Abbé urging him to renounce his errors, he received the curt reply: "I have no time to correspond with you." Some years afterwards Rosmini wrote again in touching terms, but in vain, to beg the rebellious priest to make his submission to the Holy See.

We have now reached the critical time of Rosmini's life. He was thirty-one years old. His arduous duties and prayers had resulted in the production of two works, the *Nuovo Saggio* and the Constitutions of his Order. Devout son of the Church as he ever

was, he resolved to take them to Rome that both might receive the approbation of the supreme authority. His two friends, Cardinal Cappellari and Cardinal Zurla, welcomed him and spoke strongly in his favor to the Pope, Leo XII. Unfortunately the pontiff died before anything could be done. The new Pope, Pius VIII, had known Rosmini on the occasion of his former visit to Rome in 1823. An audience was speedily obtained and is thus described in a letter to Löwenbrück:

"I found the Pope very gracious and kind. He spoke of the books I had presented to him, and he showed himself to be already acquainted with some of my writings. He bade me continue the scientific labors on which I am engaged, and used such flattering expressions that I should be ashamed to repeat them. Next he began to discuss our project, of which he had received favorable accounts. . . . The Holy Father spoke to me as follows (I repeat his words that they may serve as a rule for our future conduct): 'If you are thinking of beginning in a small way and of leaving the rest to God, We give our approval and are well pleased that you should begin. But if you want to start on a large scale, We do not think this advisable. We are not now speaking as the Vicar, though unworthy, of Jesus Christ, but simply as considering actual times and circumstances. . . . You are on the right path. Continue by all means, provided you do as We have said, that is, begin in a small way and leave the disposal of everything to our Lord, for if the work is of God, He will not fail to make it succeed.' . . . The Pope has laid on me an express injunction to write books, intimating to me that it is God's will, and saying in conclusion: 'Remember that you must not become absorbed in the labors of the active life, but that you must write books.' He impressed this on me with words full of charity and energy."

Meantime his *Nuovo Saggio* had been submitted to examination, and had obtained the *Imprimatur* of the Master of the Sacred Palace. The book was printed in Rome, and speedily found its way into the schools.

When Rosmini quitted the Holy City in May, 1830, he had good reason to be satisfied with his visit. Both his great projects had met such success as he could expect. He was aware that the formal approval of his Order must pass through official channels

and would probably take some years. He also knew that the introduction of a new system of philosophy would provoke much opposition. But both had now a fair start—the rest must be left to time and the good providence of God.

The next fifteen or sixteen years of Rosmini's lite were occupied with the endeavor to obtain formal approbation for the Order of Charity, and the spread of the new institute. Though his illustrious friend, Cardinal Cappellari, had now become Pope Gregory XVI, the process of approval was not completed until the end of the year 1838. In the solemn Brief of Approbation, issued on September 20, 1839, the Pope speaks of the founder as "a man of excellent and preëminent genius, adorned with extraordinary gifts of mind, illustrious in the highest degree for divine and human knowledge, but not less remarkable for his piety, religion, probity, virtue, prudence, and for his wonderful love and zeal for the Catholic religion and towards this Apostolic See."[2] Already before this numbers had joined the new Order. Besides the house at Domodossola, another was established at Trent, and the novitiate was formed at Stresa, which thenceforth became the home of the founder. For about a year, 1834–5, he was parish priest of his native town, Rovereto, in which he labored with remarkable zeal and success; but his literary work and the care of his growing institute, and (it should be added) the arbitrary action of the Austrian government, compelled him to resign. It was at this time that the first members of the Order arrived in England to take over the direction of Prior Park College, at the invitation of Bishop Baines. "The Catholics of England are most near to my heart," he wrote Rosmini some years earlier, "so that I do not know what I would not do if I were capable of helping them in the least matter. . . . I would willingly give my blood for them." A special chapter is devoted by Fr. Lockhart to the English Mission of the Fathers of Charity.[3] To that chapter I must refer the reader, who will find that the Fathers have nobly carried out the projects of their founder. Besides the ordinary labors of mission-priests they have been ready to undertake any work of "Charity," from the care of reformatories and industrial schools up to the higher education of both clergy and laity.

[2] These words were inserted by the Pope's own hand.

[3] Vol. II, pp. 86–118.

Meantime Rosmini's literary activity was unbounded. He continued to pour forth volumes on all branches of philosophy and theology. As each appeared, the opposition grew stronger and more widespread. He was attacked from both sides. The most rigidly orthodox schoolmen vied with Mamiani and Gioberti in denouncing the *Nuovo Saggio* and its companions. A pamphlet published under the pseudonym of Eusebio Cristiano, made such vile accusations against Rosmini that Gregory XVI intervened and imposed silence on all the parties in the discussion. But great events were near at hand which were to bring out Rosmini in a new character—not as philosopher or founder of a religious Order—but as a statesman of leading rank.

III.

In 1843 a book appeared which voiced the aspirations of millions of Italians. Its author, Gioberti, had formerly been one of the royal chaplains at Turin, but having taken part in some disturbance had been sent into exile where he had cast aside his clerical profession and had thrown himself actively into politics. The *Primato d'Italia*, as his book was entitled, pointed out that the woes of Italy were the result of the parcelling out of the country among kinglets and princelings, and that the one hope of redress lay in the federation of all the different states under the presidency of the Pope. This, however, could not be accomplished as long as the Austrians ruled in Italy. They must be expelled by force of arms. Hence all good Italians should rally around the Pope as their head, and around the King of Sardinia as their commander-in-chief. But Gregory XVI was out of all sympathy with this movement, and indeed had been obliged to call in the aid of Austria against his rebellious subjects. A few of the Cardinals, however, such as Gizzi and Mastai, were known to be on the popular side. Three years after the appearance of the *Primato*, Gregory died, and was succeeded by Mastai, who assumed the ever memorable name of Pius IX. "I had foreseen everything that could come to pass in Europe," wrote Metternich, "and I had laid my plans accordingly. But the idea of a liberal Pope never entered my mind. Now anything may happen." And in truth wonderful changes soon did take place.

Cardinal Gizzi was appointed Secretary of State; a full pardon was granted to all the political agitators sent into exile or imprisoned by Gregory XVI, while the representatives of the old ideas were coldly received at the Quirinal. The new Pontiff granted a liberal constitution and summoned a cabinet composed almost entirely of laymen. Never was there so popular a Pope.

The long threatened war against Austria was begun by Sardinia in March, 1848. This news was received with great enthusiasm in Rome. A vast multitude, cursing Austria and cheering for Pius IX, thronged the Coliseum and swore by the blood of the martyrs to drive out the barbarian from Italy. But the Pope strictly forbade any attack on the Austrians. He was indeed in a difficult dilemma. As an Italian he could not but ardently desire the freedom of his country; but he was also Head of the Church, of which the invader was a devout son. Pius could not be unmindful of what the Holy See owed to Austria in 1799, and again during the imprisonment of Pius VII. The restoration of the Temporal Power by the Congress of Vienna and the preservation of the same from the attacks of the revolutionists had also been in the main the work of the imperial court. Ominous rumors, too, reached him of threats of schism on the part of bishops of Bohemia, Hungary, and Dalmatia, who complained that the Chief Pastor was sacrificing a part of Christ's flock in the interest of human politics. Meantime the Sardinians had driven the Austrians out of Lombardy and had crossed the Mincio. The Papal army, too, in spite of the Pope's injunction, had crossed into the Venetian territory (April 21). The ministry in Rome threatened to resign, unless war was immediately proclaimed. Pius begged for time, hoping that he would be able to induce the Austrian Emperor to yield up peaceful possession of his Italian territories. On May 1 the walls of the city were covered with a Papal proclamation. Yells of indignation burst out from every quarter when it was seen that Pius definitely refused to take part in the war. The ministers at once resigned. Rome was full of revolution.

Though the death of Gregory XVI was keenly felt by Rosmini, he nevertheless hailed with delight the elevation of Pius IX. Gregory had approved of the new order; Pius would take

in hand those reforms in Church and State which Rosmini had so much at heart. He now gave to the public two works which had long lain hidden in his desk: *Project of a Constitution*, and *The Five Wounds of Holy Church.* The first-named advocated a limited monarchy, with the two houses of representatives, and responsibility of ministers; freedom of the Church, of the press, of education, of public meeting, and of association was to be guaranteed with proper safeguards. The different States of Italy were to combine to form a confederation, with a congress (or diet) permanently sitting in Rome with the Pope as protector. Thus Rosmini's views were like those expressed by Gioberti in the *Primato d'Italia:* both were strongly in favor of the monarchical government as against the republican, and both in favor of a united Italy under the honorary presidency of the Pope.

The *Cinque Piaghe* is to us a more interesting work. In accordance with my promise, I am merely going to state its contents without any attempt to discuss them. The first wound of Holy Church, the wound in her left hand, is the want of union between clergy and laity in public worship, arising chiefly from the fact that the liturgy is carried on in a tongue which is not understood by the people. Rosmini appeals to the fact of the popularity of vernacular devotions as a proof of the failure of the liturgy. The wound in the right hand is the defective education of the clergy, which he attributes mainly to the want of able superiors and professors. *Solo de' grandi uomini possono formare degli altri grandi uomini.* None but great men can make other men great; whereas any priest, however inexperienced, is now thought good enough to be a seminary professor. The wound in the side is the disunion among the bishops, each of whom acts according to his own caprices, without consulting or coöperating with his brethren. The wound in the right foot is the nomination of bishops by the civil power, instead of by the choice of the clergy and people, as in the olden days. The fifth wound, that in the left foot, is the servitude of the property of the Church. In conclusion Rosmini states that the book was written as far back as 1832, but that the time had then not been favorable for publication. "But now (1846) the Invisible Head of the Church has placed in the Chair of Peter a Pontiff

who seems destined to renew our age and give to the Church a fresh impulse towards a new course, as unforeseen as it is wonderful and glorious. These pages, so long forgotten, have come once more into the author's mind, and he no longer hesitates to entrust them to the hands of those friends who in the past have shared his sorrows, and in the present his brightest hopes." [4]

Again and again, Castracane, the Cardinal Secretary of State, had begged Rosmini to come to Rome to help the Pope in his sore distress, but as often Rosmini had replied that he would not go, unless he received a distinct order from the Holy Father himself. Meantime, the war had gone badly against the cause of Italian freedom. The decisive battle of Custozza (July 26) had made the Austrians once more masters of Venitia and Lombardy. Charles Albert, utterly depressed by his disasters, saw no hope but in a close alliance between Sardinia and the Holy See. For this purpose he sent Rosmini as his envoy to Rome with an autograph letter to Pius. The Pope received him (August 17) with great cordiality, and said: "Now that you are here, we mean to put you in prison, and not let you go away any more." This meant that he was to be made Cardinal, as Pius told Castracane a few days later. But Rosmini's position was an impossible one. Charles Albert no longer had control over affairs; his radical ministers had no intention of coming to terms with the Pope; they only wanted to make use of him. And on the other hand, the moderate supporters of the Papal government had no confidence in the cabinet of Turin. After some weeks of fruitless negotiations, Rosmini resigned his office, but still remained in Rome. He had by this time completely gained the confidence of Pius, who gave him to understand that he intended to make him prime minister and Cardinal. But a tragic event removed all these prospects.

Count Pellegrino Rossi had got together what seemed to be a strong and popular government. His plan was to reorganize the Papal States by themselves, and remove all causes of discontent. The very prospect of his success urged the extreme revolutionists to action. Parliament was to meet on November 15th. What happened must be described in Rosmini's own words. He speaks of himself in the third person.

[4] "Poor Rosmini," said Gioberti, "talks of the Church's Five Wounds. I know at least ten."

"Rosmini went with the Marchese Pareto, the Sardinian Ambassador, to the opening of the Parliament when Rossi was to announce the programme of the new government. Rosmini observed to Pareto, 'I do not like the look of the Chamber; observe the profound anxiety which pervades it.' He had scarcely spoken when they heard the shouts and groans of the mob outside at the bottom of the staircase leading up to the Chamber. In a few moments a whisper spread throughout the house, 'Rossi is assassinated!' The Chamber immediately declared the meeting closed. . . . Rosmini went straight to the Quirinal, where he urged the Pope, who had just received the news, to send for General Zucchi with his troops from Bologna, to form a new ministry immediately, and to make a most severe inquiry in order to discover and arrest the assassin. . . . The next day (November 16), the troops fraternized with the mob. All marched at once to the Quirinal Palace, demanding a new ministry; and the *plebs Romana*, who had the city in their power, shouted aloud the names of those whom they wished for. Unfortunately, Rosmini's name was one of them, and they wanted him to be President of the Council and Minister of Public Instruction. . . . The insurgents sent in their demand to the Pope, who replied with great firmness that if they retired peacefully he would satisfy their desires. This would not please them, and the revolted soldiers began to fire on the Swiss Guard; some brought faggots, and attempted to burn the gate of the Palace. Some of the bullets entered the Pope's apartment, and one of them killed Monsignor Palma, one of his secretaries. . . . At last the Pope, to prevent a massacre. yielded to the demands of the mob, and named the ministry they asked for."

Rosmini naturally refused to accept office under such circumstances. When Pius made his escape from Rome (November 24), Rosmini immediately followed him to Gaeta, and remained there for two months. He still counselled the Holy Father to have confidence in his subjects and to refuse all offers of armed interference by foreign powers. But Antonelli's influence was now supreme, and Rosmini felt that his presence was no longer desired. Accordingly he retired to Naples to superintend the publication of his ascetical works. Early in June he returned to Gaeta, as he had heard that an attempt was being made to condemn some of his writings. Once more we must let him tell his own story in the third person.

"The Pope received him with his usual cordiality, but the first words he said were 'Caro Abate, you find me no longer a constitutionalist.' Rosmini, to whom the honor of the Pope was very dear, replied: 'Your Holiness, it is a serious matter to change entirely the road on which you have entered, and to split up your pontificate into two parts. I am myself convinced that neither at present nor for a long time will it be possible to restore the Constitution to vigor, but it seems to me that if some hope of this is left to the people, it may have a good effect. History teaches us that it is dangerous for princes to take two opposite courses.' The Pope answered that his mind was made up on this point; that he had recommended the matter to God, and that he would not now grant the Constitution any more, even if they were to tear him to pieces. Rosmini touched on the difficulty there would be in preserving the Temporal Sovereignty, if the States of the Church were the only ones in which the system of absolute government was maintained, in the midst of the other States which were constitutional. The Pope replied that when a thing is intrinsically bad, we can on no account whatsoever do it, be the consequences what they may; and that the Constitution is irreconcilable with the government of the Church. He then went on to prove that the liberty of the press is a thing intrinsically evil, and also liberty of association, etc. Rosmini did not assent to this, saying that by good laws the evils of the liberty of the press might be restrained; that liberty to write had always existed prior to the last three hundred years, from which time the censorship of the press began; yet the Church had always repressed and condemned bad books and false doctrine, as well as bad actions, and placed hindrances in the way of illicit and bad associations by means of preventive penalties."

This interview convinced Rosmini that his influence was at an end. When he attempted to see the Pope again, all sorts of obstacles were put in his way by Antonelli and the Neapolitan government. In a final audience Pius warned him of the accusations made against him and told him that his works were being examined. Nothing now remained but to quit the Papal court forever. A fresh blow was, however, in store for him. On the feast of the Assumption, while he was the guest of Cardinal Tosti at Albano, a letter was put into his hands informing him that the *Five Wounds* and the *Project of a Constitution* had been placed on the *Index*. That same day he wrote to the Master of the

Sacred Palace: "With feelings of a most devoted and obedient son of the Holy See, as by the grace of God I have always been in my heart, and have also publicly professed, I declare that I submit to the prohibition of the above named works, purely, simply, and in every possible way."[5]

IV.

It was on the evening of All Souls' Day, 1849, that Rosmini once more reached his beloved Stresa. Fifteen months before he had set out as the envoy of his country to the Head of his Church. For a brief season it had seemed that all his brilliant hopes and plans were about to be realized. Now he came back a beaten, broken man. Everything had failed him. Charles Albert, his king, had died in exile. Pius IX was also an exile, about, indeed, to be restored, but by force of foreign arms. All prospect of a free, united Catholic Italy was at an end. And Rosmini's designs for the welfare of Holy Church had been condemned and rejected. His philosophical and theological writings had been ordered to be submitted to a severe inquiry. The Cardinal's hat, which he had valued only as a source of influence and as a seal of approval of his labors, was now beyond his reach.[6] Only his Order remained to him, and that he knew must suffer from his disgrace. His faithful followers clung to him with even more affectionate veneration than ever. Indeed, in the story of his life, nothing is so touching as the power which he possessed of securing devoted friends; it is hard to understand how he had so many and such bitter foes. It seemed that he had still many years of life before him; but his days were shortened by a disordered liver and an aching heart. He knew that his writings had been denounced to the Holy See and that three hundred propositions extracted from them were being circulated as deserving of censure. Nevertheless, he worked on incessantly at his books and conducted an enormous correspondence. By the time of his death he had published thirty octavo volumes, and had left in manuscript enough to fill sixty

[5] At the same time Ventura's Sermon on the Vienna insurrection and Gioberti's *Gesuita Moderno* were condemned.

[6] His Cardinal's robes are still preserved at Stresa. His carriages were bought by Wiseman.

others. His letters were as many as fifteen thousand. And it must be borne in mind that these books (and his letters, too) dealt with profound philosophical and theological questions which would require much research and thought and most careful choice of language. Can we be surprised that with all his genius and industry he did not always succeed in fulfilling these conditions?

All this time the examination of his works was being conducted at Rome. At last, in 1854, the Congregation of the Index issued its decree acquitting all the writings submitted to it (*dimittantur*). This decision did not, of course, mean that nothing in any of the books was worthy of censure; it meant that none of them deserved to be placed on the Index of Forbidden Books.

At last Rosmini could sing his *Nunc dimittis;* he was indeed, far from having accomplished all that he had hoped for and undertaken—but who is there who can say *Consummatum est?* His system of philosophy, though not widely accepted, had passed safely through a most severe ordeal; his Order was in a most flourishing condition, with members famed for learning and zeal. He felt that the end could not be far off, but this only made him hurry on all the more with his *Ontologia.* Early in the next year (1855) his pain and weakness compelled him to abate something of his labor. As the spring wore on, his illness became more and more severe. On Whit Sunday he received the Holy Viaticum with great devotion, after having recited the creed of Pius IV. His last days were cheered by visits from his devoted friends—Manzoni among the number—and by a tender message and blessing from the Sovereign Pontiff. On July 1, at two o'clock in the morning, he passed away, being then fifty-eight years and three months old.

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BRIDGING THE GRAVE.

> The problem is, with a material body and mental organization inseparably connected with it, to bridge the grave. — *Natural Law in the Spiritual World*: "Eternal Life," p. 162.

Mind and Body.

FOR one who would establish on a philosophic basis the doctrine of the immortality of the soul, the real problem is, as the late Professor Drummond states it, to bridge the grave. Many are of the opinion that philosophy is unequal to the task. Faith alone, they believe, can give man assurance of immortality. The professor is much of the same way of thinking, only that he would set up on a scientific foundation the belief in immortality that comes in the first instance by Faith. In one of the most fascinating chapters of a fascinating book, he seeks to show that the theory of Christianity on this point is quite scientific, and at the same time quite independent "of all the usual speculations on Immortality. The theory is not," he avers, "that thought, volition, or emotion as such are to survive the grave."[1] What then, is the theory? Starting with Mr. Herbert Spencer's definition of life as a correspondence with environment,[2] he points out that life must last so long as correspondence with environment continues. Correspondence with environment is life; failure to correspond with environment is death. Such failure, however, is the inevitable doom of the life that now is. The environment is changeable, often unsuitable; the correspondence, imperfect. But given a perfect correspondence, life would be perfect; and given an eternal environment, life would be eternal. Now, this is precisely what Faith gives us; the assurance of a perfect correspondence and an eternal environment. And this is Faith's one, though essential, contribution to the scientific proof of the soul's immortality. "This is Life Eternal," said Christ, "that they may know Thee, the only true God, and Jesus Christ whom Thou hast sent."[3]

This, in brief, is how Professor Drummond essays to set up

[1] *Ib.*, "Eternal Life," p. 164.

[2] "The continuous adjustment of internal relations with external relations."

[3] *Ib.*, p. 157.

the doctrine of immortality on a scientific basis. What are we to think of his essay? It is well meant, without doubt, and clever too, but unavailing. Why unavailing? Because he sets out with a faulty definition of life. Of course, life includes correspondence with environment, but the essence of life is not in this correspondence. Correspondence is, from the nature of the case, a relation, and life is not a relation, but a thing. Correspondence with environment presupposes a something that corresponds, a subject of the correspondence, and this something, this subject, in our case, is the soul, the subject of thought and volition, the principle within each of us which thinks and wills.[4] But if this principle be intrinsically and wholly bound up with the material body (not "inseparably connected with it," as death demonstrates daily by severing the connection), it needs must perish utterly with the material body. What, then, is to keep up the correspondence with the eternal environment? Where is the use of building a bridge over the grave, if there be no passenger to cross it? If that which thinks and wills in each one of us were to perish at death with the body, plain it is that nothing of man would be left to "know the only true God," or live the life eternal. Were faith, indeed, preventive of physical death, once correspondence with the eternal environment was opened on this basis, it could be kept up forever, and this would be immortality —for those who got and kept the faith. But death is

> The stern law of every mortal lot,

and this is precisely what creates the problem. If there were no such thing as death for the believer, there would be no such thing as a grave to be bridged. It remains, then, that the theory of Christianity postulates as a truth of the natural order, revealed not by Faith only, but also by the light of unaided reason, that thought and volition survive the grave.

I have said thought and volition advisedly. It is not claimed, nor could the claim be made good if it were put forward, that sensation, or imagination, or any form of organic life, physical or psychical, can survive the grave. Physical death puts an end to

[4] "He asks . . . about that living intelligence by which I write, and argue, and act."—Newman, *Apologia Pro Vita Sua*, p. xxii.

all organic life. The soul, or ultimate source and root of vital activity in man, carries on all the processes of organic life in and through, or by means of, bodily organs. When, therefore, these bodily organs decay and crumble, as they do at death, all the processes of organic life are at an end.[5] Man can no more see without an eye, or imagine without a brain,[6] than he can eat without a mouth, or talk without a tongue, or send the blood to all parts of his body without a heart. All the processes of organic life depend intrinsically on organs, in such wise that, when the organs are destroyed, it is physically impossible for these processes to be carried on any longer, and life must cease. If, then, there is in man no life, no form of vital energy, save such as is necessarily bound up with bodily organs and dependent intrinsically upon them, no power, not even that of the Almighty, can keep man from perishing utterly, perishing body and soul, when the grave opens to receive him. For it is intrinsically impossible that organic life should continue without organs, and that which is intrinsically impossible is such even in respect to an agent that has infinite power. If, on the other hand, there is in man a form of vital energy that does not depend intrinsically on bodily organs, a vital process or processes that can go on without organs, then

[5] Aristotle long ago cautioned men against imagining that the soul, or its faculty, decays, or is weakened, because the organ decays. If, he observed, the man whose sight is impaired by age got a new eye, *i. e.*, a new organ of sight, he could see as well as ever. *Cf.* St. Thomas, *Quaest. Disp. de Anima*, art. 14 ad 19.

[6] But neither, it may be urged, can man think without a brain. True, but truer, paradoxical though it be, that he can't think *with* a brain. Man can't see without light, nor eat without hands (if not his own, somebody else's), yet it is not, properly speaking, with the light that he sees, but with his eyes; nor with his hands that he eats, but with his mouth and teeth. Indispensable conditions must not be confounded with causes. The brain is an indispensable condition of thought in the present life; the sole cause or agent is the mind. But, it may still be urged, there can be no thinking where the indispensable condition of thought is wanting, and therefore no thinking beyond the grave. Much might be said in answer, but enough to say, first, that when the natural light fails him, man makes shift to see with some other light; and when one's own hands are no longer able to carry the food to the mouth, other hands may be found able and willing to do the work for one. Secondly, when man has had his fill of food, he doesn't need any more while that lasts. Now the mind carries with it the ideas which it has acquired in this life, and which are, like itself, indestructible, to feed upon them in its long home.

nature has the bridge across the grave ready-made, and the problem of immortality is solved on strictly philosophic principles. The purpose of the present article is to show that there is in man such a form of vital energy. There are certain processes of our mental life of such a nature that they could not by any possibility be carried on in and through, or by means of, bodily organs; so much so that it would be just as impossible for these processes to be carried on with bodily organs, as it is for the processes of organic life to be carried on without them. These processes are thought and volition.

Man thinks: therefore man as man, *i. e.*, as a rational being, is immortal.[7] To think is to exercise vital energy of a certain kind.

[7] Some one may say that to prove the mind to be spiritual is not to prove the soul to be immortal. But, really, it is. Once you establish the fact that there is in man a principle of life which is intrinsically independent in its being and specific operations, *i. e.*, in thought and volition, of the bodily organism, the grave is bridged, and the problem of immortality is solved, so far as natural reason or philosophy is concerned with it. The shipwright who has launched his ship feels that his work is done, even though, staunch and seaworthy as he knows he has made her, she is yet destructible, and may chance to founder or be cast away on some inhospitable shore. Much more may the philosopher feel that his work is done when he has safely launched the soul on the shoreless sea of eternity. For he has tested it and proved it to be a simple, spiritual, indestructible principle of life and energy, which no wave can whelm or wind wreck and destroy.

Consciousness attests the unity, individuality, and abiding sameness of that which thinks and wills in each one of us. Every particle of matter in the body is renewed again and again in the course of an ordinary lifetime, yet man is ever the same individual. If, therefore, that which thinks and wills and is the true Ego or Self, survives the grave, it survives as the one, individual, and same agent which it is conscious to itself of being throughout the present life. A living reality, not a phantom, it will not, on being released from the body, melt into thin air, like the shade of Creusa. An individual agent here, it will not lose its individuality in the sphere beyond, nor merge its identity in some imaginary sea of psychic energy. "There was no individual current which served the electric machine and lost its occupation when that machine was demolished," says one who likens the soul to an electric current and conceives of it as part of an *anima mundi*. Precisely. But there *is* in man an individual principle of psychic energy, capable of knowing and identifying itself—and that makes a difference. The pagan of old, if he had fantastic notions, had a saving common sense withal, which your modern pantheist, with his *anima mundi*, seems quite to lack. It was not to drown them in Lethe that Charon ferried his ghostly passengers over Acheron. Had that been the purpose, he could as well have tossed them into the River of Woe.

To put the whole thing in a nutshell. Man, as man, is mortal because the soul, which is a simple principle of psychic energy, is separable from the body. Is this

Thoughts are products of that vital energy which we call Mind.[8] The objects of thought, the things which we think about, are sensible and material things, or they are supersensible, immaterial, spiritual. But whether thought be about the former class of things or the latter, it ever reveals itself as the outgrowth of a living energy that acts without a bodily organ; of a vital force that, in its operation and therefore in its being, is intrinsically independent of matter.

simple and subsistent principle of psychic energy separable from itself? And if not, must we not admit it to be intrinsically and in its own nature immortal? "The soul," observes acutely Cicero, "feels itself to be moved, but at the same time feels that it is moved by its own power, not by that of another agent, and that it is impossible it should desert itself."—*Tusc.*, l. 1. The soul is a simple and subsistent principle of life; therefore incorruptible; therefore indestructible; therefore, in the natural order, immortal. When anyone can point to a single instance in which as much as a grain of matter or energy has been annihilated, or give a single good reason why God should annihilate anything, then, but not till then, it will be needful to prove that God will not annihilate the soul.—*Cf.* St. Thomas, 1ª, a. 75, q. 6, ad 2um.

Well has the poet said,

> That each who seems a separate whole,
> Should move his rounds, and fusing all
> The skirts of self again, should fall
> Remerging in the general Soul,
>
> Is faith as vague as all unsweet:
> Eternal form shall still divide
> The eternal soul from all beside;
> And I shall know him when we meet.

[8] Professor James of Harvard conceives of Mind as a "stream of consciousness," a string of thoughts, one following the other, and each appropriating the past thoughts (that are dead and buried), and calling them its *own*. He fancies the present thought may be "the ceaseless thinker in each one of us." This conception of Mind is shown to be utterly false by the testimony of consciousness, which assures us of the abiding identity of the thinking subject, the agent that thinks, in each one of us. One may as well question one's own existence as the permanence of the thinking principle within one, for this is the real *Ego*. The conception is also utterly absurd. How can the passing thought, which has only come into being at this moment, have become acquainted with, or now know, or *own*, thoughts that were already dead and buried before it was born? Is it even conceivable that the thought which is now alive and the next moment dead and buried, an entity that perishes in the very act of affirming its own existence, can be "the ceaseless thinker in each one of us"—can be "that living intelligence by which I write, and argue, and act?" Thought, moreover, is unthinkable save as the modification of mind, the product of intelligence, the act of an agent.

Mind and Spirit.

First let us examine our thoughts of things supersensible, immaterial, spiritual. And observe that we are not now concerned to show that such things exist outside of the mind. What concerns us is the undeniable fact that they exist in the mind, that we have thought about them. We think of God as of an immaterial or spiritual being, a pure intelligence, a pure Spirit. Even if this conception could be had by man only through Revelation, the fact of his having it at all in his mind would prove his mind to be spiritual. For the conception of a spiritual being is the conception of a being without extension, without weight, without color, without any of those properties that belong to matter as such; the conception of a force, or energy, or active principle not lodged in matter, but putting forth activity independently of matter. Now it is perfectly plain that the mind, to grasp such a thought as this, to take it in at all, must itself be without extension, and without any of those properties that belong to matter as such; must be an energy not lodged in matter, an active principle that puts forth its activity, not in and through, but without a bodily organ. There is absolutely no proportion between a material agent or a spiritual agent that acts through or by means of, a bodily organ, and is thus reduced to the level of material agency in respect of the manner and range of its activity; there is absolutely no proportion between such an agent or cause, and a purely spiritual product, such as the conception of a purely spiritual being. That which is material, or intrinsically dependent upon matter in its operation, can never receive into itself the idea, much less by itself form the idea, of a purely spiritual entity. That, on the other hand, which is received into another must adapt itself to the mode of being that belongs to its recipient. But an entity of the spiritual order, which is simple or without extension, can never adapt itself to the mode of being that belongs to an entity of the material order, which is extended, since it cannot cease to be simple or inextended without ceasing to be an entity of the spiritual order, *i. e.*, without ceasing to be what it is. In a word, only that which is spiritual itself can think of the spiritual. To say that what is material, or bound up with

matter in such a way as to be intrinsically subject to the laws and conditions of material agencies in its operation, can do so, is the same as to say than man may gather grapes from thorns, or that there can be an effect without an adequate cause. No faculty that is of the material order, or that acts in and through a material organ, is fitted to receive into itself the impression of an entity belonging to the spiritual order. For the impression made on that which is of the material order and extended, can never be other than material and extended. Hence men cannot see God with the bodily eye, nor picture Him to themselves in imagination, for these faculties of the soul are bound up intrinsically with bodily organs, and therefore subject in their operations to the conditions that hamper and hem in material agencies, and the laws that govern them.[9] But men can and do know God, men can and do believe in God, men can and do love God, precisely because and solely because the human mind in its essence or being, and in those operations that are distinctively and specifically human, viz., thinking and willing, is neither material nor dependent intrinsically upon material organs.

But not only can man receive into his mind the idea of a God who is pure Spirit, but he can form that idea himself. It cannot reasonably be doubted that man has formed this idea, or, in other words, has, at least in individual instances, come to know of God's existence and spiritual essence, by the exercise of reason alone. Even the aborigines of North America knew of God as the Great Spirit before ever a Jesuit missionary brought them that higher and deeper knowledge of Him which comes by Revelation. The strongest, the most philosophic, proofs of God's existence as the uncaused First Cause, the Prime Mover, Pure Act without admixture of potentiality, Supreme Intelligence, were borrowed by the school-men from the pages of Aristotle. "How," asks the Stagirite, "can anything be set in motion without the existence of a motive power? Therefore God, who is supreme, pure Spirit, does exist."[10] And he affirms that from God proceeds the spirit that animates the human body.[11] The mind of man, then, forms to

[9] How fruitless is the quest after God, the pure Spirit, by way of the senses or the imagination, let pagan mythology tell.

[10] *Metaph.*, XII, 8.

[11] *Ibid.*, XII, 9.

itself the idea of a purely spiritual being. This idea is in the mind, and is the product of the mind. Therefore the mind of man must be itself of a spiritual nature, for that which is material can never beget, or conceive within itself after a psychical manner, that which is spiritual.

Mind and Metaphysical Concept.

Nor is the idea of God the only supersensible and immaterial idea that the human mind is possessed of.[12] We conceive of being as such, of goodness, of oneness, of truth, entities all of them of the metaphysical order, beyond the ken of sense, transcending imagination as well as every faculty that is organic or material. We conceive of possibility as such, a something midway between being and nothing, a something that does not but could exist. Can that which does not exist in itself make an impression upon a bodily organ, or upon a faculty that is tied down in the exercise of its activity to a bodily organ? And if it can't, can such a faculty get an impression of it, or form an idea of it? The mathematician conceives of a point, and defines his idea of it as that which has position but not magnitude, that which is, therefore, without parts, inextended, simple. The physicist conceives of[13] energy as distinct from the matter in which it is lodged, and so far forth as it is distinct, as something inextended, without parts, simple. Again the question arises: Can that which itself has parts, is extended, is composite, put forth an act or beget an effect that is simple, inextended, without parts? To ask the question is, for any being who thinks, to answer it in the negative. Once more, virtue, justice, duty, responsibility, conscience, are not mere

[12] I take it as a certain fact that the mind of man can and does conceive, or form an idea, of God as a pure Spirit; and that it forms and has other ideas without number that are strictly supersensible or immaterial. If any one is disposed to deny this, let him consider that there are to be found in the languages and literatures of all peoples words that express these ideas or conceptions of the mind. Such words presuppose the real existence in the mind of the corresponding ideas. Language is the expression and embodiment of thought, or it is nothing but empty sound.

[13] Conceives of it, I say, as distinct, not as existing apart from the matter, for he knows full well that the kind of energy he has to do with never does exist by itself apart from the matter in which it is lodged.

names. They are potent realities in the world of mind, and make their influence felt in the world of matter. But what eye has seen these things? What ear has heard the sound of their voices (save in a figurative sense)? What fancy has pictured them? No psychical faculty or power that operates in and through a bodily organ ever yet has caught, or ever can catch, the faintest impression of these subtle and elusive, yet most real and influential entities, that dwell, as in a world and kingdom of their own, in the mind of man. They are subtle and elusive, because they are spiritual; they are real and influential for the same reason. Mind dominates the world of matter, and is, in a certain high and true sense, the only reality. Two things, St. Augustine observes, God made in the beginning: Mind, next Himself; Matter, next nothing—*unum prope Te, aliud prope nihil.*

Mind and Self.

Finally, there is that most wonderful feat of Mind, which is revealed in what Tennyson somewhere speaks of as "the power to feel, 'I am I.'" The mind thinks on itself, for it thinks on its own thought; therefore it is spiritual. Consciousness attests that the mind thinks on its own thought, when it reflects. But its thought is in itself, for thought is an immanent act, not passing to an object, but remaining in the subject that elicits it. Therefore, to think on its own thought, the mind,—instead of reaching out towards objects that are external to itself in order to grasp them, in its own way, and take them in, as it does in all acts of direct perception—must reflect, turn back, or return upon itself in such a way that it becomes at once the subject and object of its own act. And since it thinks upon its whole thought, it must return wholly upon itself—not as one part might return on another, but whole on whole. This phenomenon of reflection, the existence of which is so clearly attested by consciousness, is inexplicable, and must forever remain inexplicable, on any other theory than this: that the subtle force which we call intelligence or intellect is neither material in its essence, nor lodged in matter in such a way as to be unable to energize save in and through matter, in obedience

to the laws that govern the actions of all material agencies.[14] To say that the phenomenon is inexplicable on any other theory is really to come short of the truth. It is in palpable contradiction to all our experience of the way material agents act, and all that we know of their nature. One body may act on another body; one particle of matter may act on another particle; but that one body, or one part of a body, should turn back its activity on itself, this has never yet been known, and the intrinsic impossibility of the thing must be plain to every thinking mind.

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(Second part follows.)

THE PRIEST AS GUARDIAN OF PUBLIC MORALITY.

HIS COMMISSION.

THE priest has his commission to watch over and correct the morals of his brethren, dirctly from God. It is only under the sanction of a divine authority that his right can be consistently demonstrated and vindicated. The democratic principle of state-right arising from and depending on the consent of the governed, which finds its counterpart in the ministerial calls by which non-Catholic congregations choose the exponents of the moral law according to their liking, has no place in the election of the Catholic priesthood. Like Abraham, Aaron, David, and the prophets of old, God appoints him, gives him his credentials which no man may question, anoints him, and bids him announce His laws and precepts, His statutes and His justifica-

[14] Self-conscious energy, though very wonderful, is not unintelligible. The mind, being itself simple and spiritual, its act is simple and spiritual, and the product of its act, or the thought, is, in like manner, spiritual, simple, without parts. Such an energy, if it reacts upon itself at all, must react upon its whole self. But reflection is unintelligible and utterly unthinkable on the supposition that the mind is material or uses a material organ, such as the brain or any part of the brain, to think with. It does use the brain, to be sure, but not as an organ—not to think with, but to furnish it with food for thought.

tions, without sense of fear or favor, but following the dictates of the revealed and unalterable law of God.

Indifference and Over-Zeal.

A commission such as this involves, of course, very definite responsibilities for those who accept it. It forbids indifferentism on the one hand, and selfish or inconsiderate exercise of authority on the other. The soldier who is detailed to direct a column or to do duty as a scout, or to carry a message to the commander of a separated corps, is not at liberty to loiter by the road or the camp-fire. His duty is to look, to watch, to act with discretion, and to remember that he is answerable to martial authority for interests in comparison to which his personal safety and comfort count as nothing. On the other hand, he is not to forget that his duty limits him to the terms of his command. He is neither to exaggerate nor to minimize, but simply to represent with prudent discretion, yet with conscientious loyalty, the will of his superior officer. So, precisely, is it in the case of the priest. If his call to the ministry marks the high distinction of a divine election for a task which a man could not otherwise undertake successfully or obtain by any right of human concession, it exacts from him a proportionate zeal, which manifests itself in careful vigilance, indifference to the world's criticism, constant readiness to act in behalf of the common interest, with a corresponding neglect of personal comfort and safety. This alertness and sense of duty are the main elements that secure pastoral success.

A recent writer on pastoral theology tells of a parish priest who complained that his people were callous, hard, and without a sense of the importance of education for their children. He was disgusted with the congregation, and had ceased to preach regularly because, as he said, those who came to the two Masses on Sundays needed no sermon, and those who needed it would not come. Did he make any effort to reclaim the delinquents? "No," he argued, "it is their duty to come to Mass, and if they don't do it they will go to hell." This he told them at a meeting in which they proposed to have a town-festival to celebrate the silver wedding of the owner of one of the principal mills in the place, a man much liked, a baptized but merely nominal Catholic

who helped the Church liberally, although he lived in a neighboring town for the greater part of the year.

This priest did not see, or had not the energy to realize, that his parishioners might be of a very different character if they had as guide a man who was interested in their moral uplifting, who would make his preaching interesting to them, would visit their families, bring together the children for instruction, and the young people for the purpose of engaging their coöperation in some scheme of charity, edification, or healthful recreation. The fact is, the discontented priest was transferred at his own request; and the Bishop, seeing that the young pastor needed guidance, attached him to his Cathedral under pretext of promotion, but with a view mainly of keeping him busy, since he had not the talent of portioning out the work for himself. A young priest, prudent and energetic, succeeded in the little country parish, and things are in a very different condition after only two years, as is attested by a school and a sister-house, and by the tasteful decorations of the interior of the church, which formerly resembled a mouldy and whitewashed brick barn.

But if indifference and a lack of conscious energy are a source of most probable failure in the sacred ministry, they do perhaps less serious harm than the zeal for apparent improvement, which acts without reflection or counsel. There are certain commonplace features that characterize this sort of pastoral energy which belongs to the zealot, and is not according to knowledge. Yet what is wanting to this temper of mind is not a desire for knowledge so much as the power of repression. Indeed, the zeal without prudence is for the most part rather inquisitive—mind's everybody's business, catechizes anyone that will talk, and establishes a sort of reception bureau for information, or a gossip line, through the sexton, the housekeeper, or some favorite crony who fails to attract elsewhere.

A Guardian, not a Police.

Now the priest, though a guardian of public morality, is not a policeman with a club and star showing that he has the power to consign a breaker of the law to durance vile. His duty is, indeed, to correct, but his methods are those of a father, and not

those of an inquisitor. Let us examine briefly what is his commission. The prophet Jeremias gives us the form of his own calling, and it practically contains the terms of the pastoral election and mission. "The words of Jeremias—of the priests that were in Anathoth: *The Lord put forth His hand and touched my mouth, and said to me: Lo, I have set thee this day over the people* (*the nations and kingdoms*) *to root up, and to pull down, and to lay waste, and to destroy, and to build, and to plant!*"[1] The gentle son of the priestly house of Helkias was to *root up* the tares, to *pull down* the parasite vines, which, climbing around the healthy tree, suck the juice from the trunk to feed their poisonous growth; he was to *lay waste*, that is, to cut and remove the barren tree, and to *destroy*, that is, to burn the dry wood lest it encumber the ground; he was to *build* supports for the fruit-bearing vegetation, and to *plant* fresh seeds for the growth of a new generation.

VIGILS.

To accomplish these various tasks as a representative of the Divine Husbandman, it is quite necessary that a priest should stay upon "the watch-tower of his vineyard," and closely observe what goes on below among the flocks. To keep on good terms with a community by ignoring their wrong-doings; to evade trouble by pretending not to recognize the tracks which show the devil's inroad upon a parish; to keep off under the plea that our interference will not be effective, is both unmanly and bad policy, even if it were not a distinct dereliction of duty, for which, sooner or later, we shall have to make our report to headquarters.

What the priest must do, first of all, is to see and to note closely what transpires within his proper field of pastoral operation. Indeed, a part of his work may be justly compared to that of a detective; not one who endeavors to ensnare people, but one who, in the interest of common safety, seeks to acquire legitimate knowledge regarding those who destroy the public peace. Like a good officer of the state's secret service, the priest must keep his tongue in control while he is learning. Like an efficient detective, he must not show any temper, or seem wan-

[1] Jer. 1: 9, 10.

tonly to intrude on anybody's premises. His first business is to learn; and for that he must simply observe and move about, and be very quiet and patient until he has all his facts, and make no alarm before he thoroughly knows the ground and the avenues that lead to and from the territory which he has to deal with.

After that he will, like a good officer, con over and weigh the items which he has learnt, and will bring them to headquarters to consult with experts as to the best manner of dealing with them. Priests, more than any other class of men, are apt to take the position of accuser, advocate, and judge at the same time. The reason of this is probably to be found in the circumstances which compel them to act in each of the three capacities in turn. But it is an error to confound these positions with reference to one and the same case. Nevertheless, the mistake is easily made, and the only way to avoid the awkward consequences which this lack of taking objective position produces at times, is to consult with others.

Consultation.

To consult for the purpose of gaining knowledge and advice does not mean to give one's own view of a situation in order to have it approved by a superior. A detective's business requires that he leave his heart—that is to say, his family likings, his favorite views, his politics, and, above all, his sensitive self—out of the account in the presentation of facts to those who are to advise him. Superiors, perhaps less than friends, but superiors also frequently humor our predisposition in matters of mere policy, when they feel that we do not really want advice so much as a sort of backing to a course on which we are determined beforehand. A fellow-priest is a good adviser only if he have no weakness in the same direction as ourselves, or if he be not an extremist in the opposite direction. Age, too, is of itself no qualification for good counsel; nor is official position, unless it be a responsible position at the same time.

All this, if observed, demands that we do our business with deliberation, which implies patience. And the ruler, the divinely-guided reformer, needs nothing so much as patience. If we could always put ourselves in the reasonable attitude of a father who loves his children, no matter how wayward they may be, we should

never fail in feeling, saying, and doing the right thing when it becomes our duty to correct others. The people show that they expect this attitude in us when they address us as "Father." But that should never in reality mean "Stepfather."

CORRECTION.

Correction is, as has been indicated, the main object of our vigilance, unless in so far as the preservation of the existing good is a concomitant aim and effect of priestly watchfulness. But the pastoral method of correction is not of the penal sort. The comparison between the secular detective system, with its worldly wisdom, and the priestly activity, with its prudence of the serpent, ends here. The word "correction" has an ecclesiastical as well as a secular sense. In truth, the old Romans showed their instinct of religiousness in the coining of this and similar words much more than appears on the surface; and there is something providential in the choice of Rome, not only as the local inheritance of the Pontifex Maximus, but as the central teacher, whose language has a wondrous fitness for the expression of religious and spiritual thought. *Correctio* is a composite of *con* (or *cum*) and *rego.* It means to rule, "to direct in harmony" with (*cum*) some other element. This accompanying element is the feeling, the sensitiveness, the disposition—in short, the soul of the person corrected. It means that the corrector is in thorough *sympathy* with him or her whom he chides or directs.

This quality of sympathy, as an essential element of priestly, pastoral, or fatherly correction, ought to be unmistakably apparent to all who witness the chastisement. It must be felt, too, by the person who is being corrected, even if his or her inborn pride overcloud for the moment the better conviction and retard the full disposition of making reparation or reform.

Accordingly the priest has to guard against two errors in his censure of any wrong-doing if he means to change things. One is the use of words, either ill-natured, bitter or sarcastic, which reveal a personal resentment or even indifference. A pastor cannot afford to have the name of being proud. Perhaps few of us realize the fact, but a haughty, overbearing priest inspires a feeling akin to the paternal monster who despises his offspring. It is a fault that

robs him of the public sympathy and not only lowers men's estimate of his judgment, but of his whole character. *The judge on the altar or in the pulpit deals with a cause, not with an individual* of his flock. The latter is judged in the confessional. Only in the rarest possible cases does even the Supreme Authority of the Church censure or excommunicate a person or a society by name or in such a way that its identity is unmistakable. What the pastor condemns is the evil, the abuse, the sin. People will all too readily apply the lesson where it belongs without our tearing the mantle of charity and flaunting its shreds into the face of the sinner by mention of names and places. Even when we condemn a wrong it is requisite to be cautious in order to succeed with the impression which we wish to create against wrong-doing or the proximate danger of it. Caution does not mean temporizing or minimizing or excusing guilt. But it means that, in the first place, we must *be sure of the evil* and its effects before we attempt to correct it. Secondly, we must *not exaggerate either the fact or the penalty* which divine sanction has placed upon the transgression. If we find it stated in our text-book of moral theology that to neglect baptism beyond a certain time constitutes a *mortal sin* for the parents, we must not take this alone as an authorization to dogmatize from the pulpit against parents who have omitted their duty in this respect. The manuals of theology are intended to *direct the judgment, not the language*, of the preacher. He may come to the conclusion that there is mortal sin in most of such cases of neglect, and he may be correct; but when he utters this judgment in public and from the sacred chair he gives the force of a law to what was only intended to be an opinion, however probable. And since there are always possible exceptions, in which such a neglect is not wholly wilful, he leaves a wrong impression upon the hearers, perhaps to the personal injury of some of them. It is much more in harmony with truth, and in reality also more effective, to point out the great loss of grace and the injury to the child whose baptism is delayed than to denounce ignorant parents who are probably not disposed to resist kindly and definite instruction.

Some Other Evils Specified.

But if I set out to argue a method of correction as a means of guarding public morality, it was with the ultimate object to indicate some phases of the trust in which our guardianship is most concerned. These phases are certain public amusements in which Catholics take sometimes a leading and sometimes a secondary part; but in either of which cases the priest bears the responsibility for the harm done, if harm be done, or for the failure to effect certain reforms which not only the Church but the public at large expect from his personal influence.

There are various categories of parties and exhibitions in which Catholics, and mostly Catholic youth, are exposed to the danger of losing reverence for virtue. They may be grouped under four heads:

1. Diversions, such as picnics, fairs, parties, under the nominal auspices of the church or parish;

2. Diversions, such as teas, dances, theatricals, arranged in the home circle and under the control of parents;

3. Diversions like the above, but organized by non-Catholic or under sectarian control, in which at times sacrifices are demanded from the Catholic who takes part in them, which are incompatible with the high standard of morals and with the Catholic profession of faith.

4. Diversions that are plainly anti-Catholic and immoral in their suggestiveness, if not otherwise.

As to the last-mentioned class there can be no doubt regarding the duty which every virtue-loving person has in restraining our youth from these pitfalls that destroy the heart and render later life a misery. If officers of the society for the repression of vice or the prevention of public immorality are accorded respect and support in carrying out the praiseworthy object of their associations, a priest will with greater certainty conciliate public esteem by maintaining an unequivocal stand against any attempt to defile the moral atmosphere of his parish.

In regard to entertainments given for a pronouncedly sectarian purpose, Catholics should be made to understand that their coöperation is an injury to those who perhaps solicit it with the

best intentions and under the most plausible plea. It is true that charity is always Catholic, whatever name it may assume in the mind or speech of those who practise it; we do not ask the needy beggar what creed he professes, to determine our willingness to help him. Yet, if our voluntary gift were so directed by others as to foster the propagation of an error which would seriously mislead them in an important matter, we should withhold our gift, at least to the extent of encouraging the mistaken policy of living. If, during war-time, I should meet an importunate friend who asked me for an endorsement of character that he might obtain a position securing his livelihood, I should surely be disposed to help him; but if I found that the position he sought was that of an important military agency for the enemy of my country, to the defence of which I am pledged by my patriotic allegiance, I could not consistently help him to the position, because it would mean injury to my country. In like manner we may have every reason for according to others a genuine sympathy, yet not so far as to sustain the teaching and fostering of a position both erroneous and dangerous because it propagates error. In such circumstances no sharp line of duty can, it is true, always be traced between the obligation of charity which depends on the actual need of the person, and the loyalty due to a faith which is equally the condition of obedience to God's precept; for as Catholics we hold fast to the sense of duty to walk the way traced out for us by the law of Him who has the right to direct our march toward Heaven. A wise discretion will have to teach us where the balance of right lies, so that we may help others without encouraging their false views of God's revelation.

There remain, as the subject of pastoral vigilance, the social amusements which, without interfering with the doctrinal point of view in matters of true faith, tend to lower the standard of external morality and as a consequence of virtuous living, either in the home circle or within the parochial confines. The things which people do in their homes are not ordinarily subject to the inspection of the priest. They may come to his notice accidentally, and he may make them in a general way the topic of his sermons or of friendly interference; or he may find oppor-

tunity to correct them in the confessional. Reports of gambling, lascivious dancing, excessive drinking, private theatricals which serve as a disguise for indiscriminate love-making, spiritualistic experiments, and other diversions of a questionable character, cannot as a rule be lawfully made a pretext for invading the privacy of the household, and must be counteracted by indirect influence upon those who are concerned in such practices. If the priest should be an accidental witness of these things he would, of course, be bound to show his disapproval of them, since his silence could mean nothing less in a Catholic circle than either approval or lack of moral courage on his part, both of which alternatives are degrading the sacred office which he holds in trust.

Church Festivals.

But there is such a thing as putting the stamp of legitimacy upon amusements of a dangerous tendency by publicly tolerating or encouraging them in connection with performances and festivals that have their initiative in some undertaking intended to benefit the Catholic cause. The false principle that the end justifies the means is here frequently put in practice without its being recognized as a doctrine. There are numerous occasions, such as school commencement exercises, receptions to the clergy, performances at fairs and picnics, organized with the single view of honoring and fostering religion, which, nevertheless, serve directly to destroy that very reserve and modesty on which all real religion is based. Years of pastoral labor bring about a scheme for building up a system of education or charity on a foundation of religion simply because the priest feels that there is no adequate provision made for giving to his people that truly Catholic assistance and atmosphere which would separate them from, or counteract the contamination of, secular or sectarian ideals. With the progress of his work comes the apparent need or desire to interest the people, to swell the contributions. Flattery, vanity, popular taste make their claim and gradually obscure the first object, until finally they drive it entirely into the background. Thus an institution intended to uplift and educate in virtue often becomes, even before it has reached its material finish, a slow and indirect means of lowering the sense of moral dignity by the sanction of

what would, under other circumstances, be regarded as offensive to the sense of propriety, if not of decency. I am not exaggerating, yet to mention instances is not desirable and probably not necessary. Let every priest that reads these lines ask himself whether or not he has at times felt the sting of conscience, or experienced a sense of silent alarm at spectacles in which a thoughtless crowd applauded vulgarities of song and scene that the indiscreet readiness of some jovial manager had insinuated into the service of ostensible charity. There are times when priests feel that they are out of place in the midst of their own young people. Why should this be? Such demonstrations have an effect which, though apparently passing, leaves its deep influence after the show has passed away. They fix a standard; they declare the lawfulness of things which in the pulpit and in the catechism classes are stigmatized as sinful, or as direct occasions of sin; they make a time-server of the preacher, and they destroy his ministerial work in many other directions by rendering his sacred office, which is that of a watchman in the Church of Christ, and a guardian of morality and virtue, in reality a stumbling-block and a source of scandal to many whom he could have saved; a husbandman who tears down but does not build up, who lays waste but does not plant.

AMICUS CLERI.

THE RATIONALE OF SAINT-WORSHIP.

THE PROTESTANT VIEW.

A WELL-KNOWN Anglican clergyman, many years ago, made a statement in a letter to the present writer on the subject of the *cultus* of the Saints, as practised in the Catholic Church, that has remained ever since impressed on his memory. It was to the effect that such worship was "a survival of the polytheism of the pagan."

However strange it may seem to the instructed Catholic that anyone could entertain for a moment so grotesque a conception of one of the most practical points of the Church's doctrine, it is undeniable that my friend was not alone in his opinion. Perhaps

the commonest stumbling-block in the way of acceptance of the Catholic claims lies just in this—that they are taken to involve a raising of the creature to a level with the Creator.

The Saints seem to be regarded as inferior deities sharing essentially in the supreme attributes of God—inferior accidentally. Has not the Catholic his special patron whom he venerates with a peculiar love, and to whom he prays for spiritual and temporal benefits? Is not Mary placed before him as a protectress through life and his consolation in the hour of death? Does he not bend his knee constantly before the images of the Blessed, like the Roman in the Pantheon of old?

And how, we are asked, can this practical part played by the Saints in the economy of the Catholic religion be reconciled with belief in the incommunicable dignity of God and the recognition of that dignity by unique acts of worship? Is there not an abrogation of the supreme honor due solely to the infinite Being, when finite beings are worshipped in His place, and so far placed on an equality with Him?

A Misconception.

This widespread misconception of Catholic teaching is based on a radically wrong assumption, viz., that it is possible to separate the Saint from the Author of sanctity. There is a wrong and idolatrous devotion of the creature at the expense of the Creator; but it is not from the children of the Church, it is rather from those who would honor Mary apart from Jesus—the Saints outside of all relation to God; who would sing the *Magnificat* but omit the "Hail Mary—blessed is the fruit of thy womb," and dedicate churches to those whom they feared to invoke lest they should trench upon the prerogatives of God. By an attempted separation of the Mother from her Divine Son, and of the Saints from the King of Saints, non-Catholics have in reality been guilty of the very extravagance that they wished to avoid. For the limited and carefully guarded honor which they pay to the Blessed in Paradise, equally with the half-starved, unnatural devotion, fearful of loving her too much, offered to Blessed Mary, is founded on an utterly false notion of the extent of God's supreme Majesty in His relation to His creatures, their gifts, and powers.

To suppose that holy men and women, whether on earth or in heaven, can be reverenced and loved *apart from* all relation to God; to place a sharp line of demarcation between our religious worship of the Infinite and our respect for finite beings who have most nearly approached His perfection of sanctity,[1]—is to do nothing less than deny the absolute dependence of every creature, however holy, upon its Creator, the fount of holiness. We can only honor the Saint if in the very act we honor God whose grace has made the Saint.

They who cavil at what they term the "excessive honor" offered by the Catholic Church to her holiest children, forget that all reverence shown to the Saints is shown to God through them. We cannot as Christians honor them at all unless we honor at the same time Jesus whom they have shown forth in their lives; nor love them, even sparingly and fearfully, except for His sake.

The Catholic View.

This great truth of the all-pervading presence and power of God, whereby alone the finite creature of a day can show forth the excellence of a holy life, lies at the root of the Catholic doctrine of Saint-worship. The Church does not separate the gift from the Giver, nor pay homage to any height of created perfection without acknowledging its source, and praising the infinite Being who is in Himself all-perfect. For what is it to honor a person? By "honor" is meant a man or woman's good name, and by "honoring" a fellow-creature we recognize that excellence which we perceive in him.

> "Good name in man or woman
> Is the immediate jewel of their souls." [2]

Now this honor, this virtue that shines as the brightest jewel in the diadem of personal character, comes from God, "the giver of every good gift." [3] He is the Father of lights, from whose unapproachable perfection every fitful gleam of human beauty—whether of form or feature, or truer, because spiritual loveliness of

[1] It will be seen later on in what sense the inferior veneration of the Saints differs from the supreme worship offered solely to God.

[2] Shakespeare, *Othello*, act III, scene III.

[3] St. James 1 : 17.

soul—shines down upon us. All excellence in man is but the faint reflection of the perfect excellence of God. Even as the fair landscape on a summer's day—pasture-land, wooded slope, river bank, gently flowing stream—mirrors the ageless beauty of the infinite Creator, from whose mind it comes into being; even as the unsearchable wonders of the untravelled fields of measureless space that stretch before us in the heavens by night, show forth His wisdom; so do the qualities of mind, the beauties of soul, the strength or attractiveness or winsomeness of character, the unutterable marvels of Divine grace on the soil of human nature, derive all their worth from the God who embraces in Himself the sum-total of perfection.

He reveals Himself to us in everything that He has made—as much in human character as in physical nature—even "His eternal power and Godhead." Nay, it is in a far higher degree that the moral attributes of the saintly life manifest the nature of God in all its holiness. "We find," it has been well said, "in the world a *progressive* revelation. In the mechanical laws of inorganic nature are manifested (God's) greatness, immortality, wisdom, and power; in the vital forms of flower and animal He shews us that He is alive; in the thinking faculties, the conscience, will, love, personality of man, we catch faint glimpses of the Divine mind and character." And *a fortiori*, in the virtues of the Saints—their self-abnegation, their heroic deeds for the welfare of men, their close communion with God—we see copies, as it were, of a great original, showing forth faintly, but truly, the characteristics of the Divine life. Grace is the source of every holy impulse, the well-spring of every form of saintly activity, and the servants of God by its aid do but reflect on earth the beauty of holiness consummated in that glory for which grace is the seed and preparation.

Thus, in honoring our fellow-beings for their natural gifts, in recognizing, that is to say, in them certain charms, a certain goodness, certain perfections, we do not detract anything from the honor, reverence, and worship which we owe to God alone. Rather in honoring the gift, we honor the Giver; in praising the derived and finite beauty, we praise and adore the eternal Beauty. A stream cannot rise higher than its source, and every form of excellence in human character leads us back to the uncreated fountain-head of all perfection.

As well might one be accused of idolatrously dishonoring the Creator when one gazes in rapture at lovely scenery, or the crimson tints of sunset, or the delicate bloom of the tiny flower, as in paying homage to a creature in whom we discern traits of self-sacrifice, nobility, purity, intellectual acumen, or moral strength. In either case we rise from the contemplation of the reflected glory to that of which it is the reflection; we worship the Maker in the finished work of His hands.

Nor is the case different in regard to the supernatural virtues of the Saints—the result of their close union with God. When the Catholic Church (the faithful and jealous guardian of every part of the revealed Truth committed to her care) bids her children, in the words of St. Paul, "to render honor to whom honor is due, tribute to whom tribute,"[4] the honor of reverence to the saints, confessors, martyrs, virgins, of every age, and primarily to Mary the saint of saints, the queen of martyrs, the virgin of virgins —the tribute of love to the princes of the Israel of God who have passed from the warfare of earth to the peace of Paradise—she does not thereby take away one jot or tittle from the supreme honor due to God, nor lessen by a farthing the tribute which is His by right. The worship due from the creature to the Creator stands on a totally different level from the *relative* honor paid to the excellences and virtues of our fellow-men. We bow prostrate before our Father in Heaven in humble adoration of His perfections—His Beauty, Wisdom, Power, and Love, which surpass all understanding; we bend our knee to His saints and Mary their queen, in respect and veneration, because we see in them, as in a mirror, a reflection of the Divine light. There is an infinite difference between the worship of God, offered to Him by His representative on earth, in prayer—that highest act of the soul, in sacrifice—the spotless oblation of the Mass, in penitence—the abasement in tears of our whole being before Him —and the reverence we show for His sake to those who in their several spheres approached most nearly to His likeness. We cannot *compare* the finite perfections of the creature, whose life is as a shadow that passeth away, with the boundless perfections of the Godhead which are one with the Divine Essence;

[4] Rom. 13 : 7.

nor can we compare the supreme worship of Latria—the slave-like prostration [5] before an all-powerful Master—which the Church bids us offer to God, with the limited worship of Hyperdulia and Dulia which she tells us to give to Mary and the saints and angels who make up heaven's hierarchy of royalty. They who think that it is possible so to confuse the two kinds of perfection—the infinite and divine with the finite and human,—and the two kinds of worship—the absolute, paid to God as God, and the relative, paid to His creatures because they are His and as such manifest His attributes; they who accuse the Church of idolatry, maintaining that the gates of Hell have prevailed against the Ark of Covenant, and that "the pillar and ground" (ἑδραιώμα: foundation) [6] of the Truth has become the support of a lie, in that it has honored the creature rather than the Creator,—such people only show that they themselves have never grasped the true nature of the Divinity, nor really believed in the infinite gulf of separation that lies between the all-holy, incomprehensible perfection of God, possessed by Him, on account of His nature which embraces in its fulness every possibility of existence, and the imperfect, derived grace and excellence of men and women whose lives have manifested incompletely the perfection and holiness that are only found in their entirety in God.

A Great Difference.

We cannot honor the creature in the same sense and in the same way that we honor the Creator. From the very fact that the person we honor is a creature—one owing even existence to another—it follows that it is impossible for us to pay divine worship to him.

It is on this ground that, as we have said at an earlier period, the Catholic *cultus* of the Saints is relative, implying a relation to God, and not absolute, as though it were a thing apart from all connection with Him. Just because the creature owes everything to God,—grace, excellence, spiritual perfection, no less than

[5] Λατρεία is derived from λατρίς, a hired servant, and is used exclusively in the New Testament in the sense of the service or worship of God. (V. Robinson's Lexicon [1860] *in loco.*) *Cf.* Plato, *Apol.*, 23B, *Phaed.*, 244E.

[6] 1 Tim. 3: 15.

strength of will, intellectual ability, moral worth, in the natural order,—we pay an indirect honor only to the Saints. In other words, when we render our debt of homage, or pay our tribute of love to the princes of the Church and the Queen of Heaven, we do not honor or love them apart from Him, as though they were gods in themselves. Rather, in honoring the Saints we honor Him from whom this sanctity flows; in venerating Mary, we worship the Almighty who chose her to be the Mother of His only begotten Son. We worship God *absolutely*, without any qualifications or relation to another. He stands by Himself in solitary majesty, the Alpha and Omega of all perfection, the unique object of the supreme worship of every soul endowed with the gift of understanding; we honor the Saints relatively and with a distinction, not for their own sakes, on account of their peculiar excellence as a thing obtained independently of the Divine power, but solely because of their nearness of approach to the Author of sanctity, their faithful likeness of the ageless Beauty from whom they derived every grace and spiritual perfection.

In fine, we worship *God Himself* when we do homage to the creature who walked with Him in friendship through life's pilgrimage, and now reigns with Him eternally in the new Jerusalem of which the Lamb is the light and the sun.

Why this Indirect Worship?

It may, however, be asked, Why pay this indirect, roundabout worship to God when we can go straight to His throne and adore Him simply and supremely as He is in Himself, without any relation to a creature? We reply that it is for two reasons: First, because such worship is in accordance with God's universal providence; and, secondly, in order to keep alive in us a vital practical reality, the fundamental truth of the dependence of everything created upon Him.

We do not worship God *directly* in nature. He wills that through the works He has made we should touch His hand in faith and thanksgiving.

Creation is at once His mirror and His garment: it leads us to Him in telling us of His perfections, while in itself it clothes His eternal thoughts. "Look only," says St. Gregory of Nyssa,

"look only at an ear of corn, at the budding of a plant, . . . at the beauty in fruit and flower of the early autumn; at the mountains, their bases green with grass which no human hand has sown, while their summits cleave the azure of the sky; at the springs that issue from their swelling slopes like fruitful breasts, to run in rivers through the glens; at the sea that receives all waters, yet remains within its bounds. . . . Look at these and such like sights, . . . and can the eye of reason fail to read in them lessons of truth?"[7]

"If ever,[8] on a bright night, while gazing at the stars in all their beauty, you have thought of the Creator of all things; if you have asked yourself who it is that has bespangled heaven with such flowers, and endowed all things with usefulness even greater than their beauty; if ever in the day-time you have studied the wonders of the light and raised yourself by things visible to the invisible Being,—then you are a fit auditor of Christian Truth."[9]

God is immanent in nature. Perceiving Him there, we adore Him, and praise His name with a relative and indirect worship.

This mode of approach to the Divine presence is a condition of our nature made up of matter and spirit. The mind can know nothing except through the ministry of sense. The eye must first perceive ere the soul can apprehend the beauty that lies before it. From material things we rise to things spiritual, from earthly objects to the thought of their heavenly realities.

"So (we) behold in every creature, as in a mirror, the omnipotence of Thee, my God. There shineth in the creatures, as in a glass, the majesty of the Creator. The senses are the gates of the imagination, and with the senses we behold the creatures by knowledge whereof we come to know the goodness and wisdom of the Creator. 'Woe to you who look not upon that which God doth, or consider not the work of His hands,' saith the prophet Isaias. By the works many times are known the workmen that wrought them, although we see them not with our corporeal eyes."[10]

[7] *De mort. : inf.*

[8] Writes Gregory's brother and fellow follower of Origen, Basil.

[9] *Hexam.*, VI, 1.

[10] "Part of a Diary." By Constance Hope (*Month*, March, 1902, p. 280).

Earth, sea, and sky are eloquent of the wonders of the Almighty, proclaiming aloud His goodness, wisdom, and power. And why should it be different in the far fairer, although invisible, work of grace?

If nature speaks to us of God, so that we can truly worship Him in it, what is to prevent us from beholding and praising Him in the grace which has deified our restored humanity in the person of the Saints? Each effect of the Creator's love discloses to us something of His nature in its own order and degree. There is an ascending scale in the music of creation's harmonies, even as there is an ascending perfection in the bewildering variety of the gifts that comprise creation. As grace surpasses nature, so does the excellence of the Saints demand a higher acknowledgment of God, the author of all virtue. As on a ladder, rung upon rung, we ascend through the myriad works of creation in their divisions and subdivisions, to their Almighty Creator. Their form varies in perfection, leading the soul gradually, stage by stage, to the contemplation of the uncreated Beauty, as they bid us see in them faint shadows of their Maker's nature, off-rayings of His eternal glory.[11]

The lives of the Saints, spent in faithful imitation of the life of God Incarnate, complete the ascending scale of earthly perfections. The Creator as yet we cannot behold, but we are on the road that leads to vision, where we see Him mirrored in the creatures who have by their holiness most nearly resembled the perfection of His nature.

And as the contemplation of God in nature must end in acts of worship, so the manifestation of His sanctity in the holy lives of His closest followers—creatures admitted to the communion of His intimate friendship—leads of necessity to prostration before His foot-stool. We reverence the Creator in His lower works which we see around us, approaching Him indirectly and mediately through them; and why should it be otherwise when His spiritual gifts of supernatural grace are in question? The whole order of Providence implies that it is the Divine will that we should see God everywhere—as much in the finished work of a saintly life as in the glories of the setting sun—and seeing Him,

[11] *Cf.* Hebrews 1 : 3. "ἀπαύγασμα τῆς δόξης αὐτοῦ."

should recognize His presence by acts of praise, thanksgiving and worship.

Secondly, the Catholic *cultus* of the Saints finds its justification in its practical witness to this great central truth of God's universal power. Everything depends upon its Creator. The forces of nature are so many forms of Divine energy, brought into existence by the *fiat* of Divine will, and sustained in being by His perpetual *concursus*. Similarly the effects of grace in the lives of the Christian saints are derived from the inexhaustible stores of God's eternal holiness. And by venerating these effects, by honoring the purity of Mary, the gentleness of St. Francis, the heroism of Xavier, the Church keeps fast hold of God's supreme dominion over every work of His hand. To a world sunk in materialism she preaches the superiority of the works of the spirit to those that minister to the goods of senses, and that the righteous deeds of her greatest children show forth the power of God not less, but more than the mightiest achievements of science, warfare, or commerce.

It is hard enough, in an age so self-reliant as the present, to remember that man without God is nothing; it is equally difficult to men who have made self-indulgence a fine art, to judge at their right relative value the fleeting benefits of material progress and the solid, though unseen, works of Divine grace; but the task would be well nigh impossible were there not the presence among us of a Church setting up an uncompromising standard by which to test the objects of human endeavor, and never failing by her practical teaching to make men recognize God's universal sovereignty over every work and effect of human hands.

By compelling her children to venerate the Saints, the Church, on the one hand, attacks Pantheism in its stronghold, and, on the other, keeps in proportion the truth exaggerated by its sophistries. She teaches strenuously that God's power is omnipresent. His ramifications in every outlet of human activity—in the rhapsodies of St. Theresa, or the toilsome life of untiring activity for the good of souls of a St. Vincent of Paul, no less than in the laborious studies of the scientist—and that *He* is glorified in His saints, while never obscuring the infinite separation that must ever exist between the Creator existing from eternity, and the creature

brought into being in time. The Catholic is taught to worship God's attributes in their created copies—His wisdom in St. Augustine, His love in St. John—but He is never allowed to forget the words of the Vatican Council,[12] that "the substance of God and of the visible universe is not one and the same," and that "if anyone shall affirm that finite things are emanations of the Divine essence so that God comprises the sum-total of existences," he must be held accursed.

All Honor to God.

Saint-worship is no idolatrous imitation of a Pagan prototype. It is the concrete sign of the soul's sense of the utter dependence of everything upon God. The more His power is realized, the greater will be the reverence shown to those who have best corresponded with its spiritual energizings in their holiness of life. Appreciation of the works of grace in the righteous deeds of the Saints will lead to a deeper apprehension of the fathomless abyss of the Divine Sanctity, issuing in an attempt to reproduce it, however faintly, in ourselves.

For the honor paid to the Saints springs primarily from love to God, with whom they are united in close relationship—a love akin to that which we give freely to friends of a dear friend—and love does not rest content with mere lip-service; it stretches forth inevitably into action. Thus our tribute to the Saints is of no low currency. It is of sterling value—even the gold of a life spent in reproducing their virtues. We honor God when we honor His chosen friends; and the truest honor we can pay them is the honor of faithful imitation, winning thereby for ourselves the right of access to their presence and a final share in their eternal reward.

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[12] Sess. III, *De Deo omnium rerum Creatore*, Can. 3.

THEOLOGY, SCIENCE AND IMAGINATION.

IT is perhaps but little realized by the world at large that a period of theological activity has set in amongst Catholic thinkers which seems destined to work great results. The fact that the broad field of physical sciences has of late years absorbed the immediate attention of students in every department of intellectual culture appears to have left the general impression that our theology is in a moribund condition, if not actually dead. The outside world is apt to think that all the vitality of the Church is centered in the despotism of an authority "which denounces the exercise of reason and inquiry in all matters connected with religion, and as a consequence demands implicit obedience, offering to her votaries in return—with or without the intervening pains of purification in purgatory, according to circumstances—an ultimate admission by the Gate of St. Peter to the society of the blessed evermore."[1] Nevertheless, to those who can read the signs of the times it is becoming every day more evident that a reaction has set in against the invasion of theology by scientists, and that Catholic theologians will be found active in the movement. What is easily recognized on all sides is the decided contrast in the matter of progress between *science*, as the investigation of the material universe has come to be called, and theology. The idea has unfortunately taken hold of men's minds that there is a conflict going on between the two; and that while physical science is ever advancing, religion or at least dogma, is ever receding. Science, according to this view, takes up the ground previously occupied by theology. There may be temporary checks in this onward march, but in the end, such is the belief, all pretension to ultra-physical knowledge is to be eliminated and the naturalistic or agnostic theory of things will dominate the world. In other words, science is destined to furnish the explanation of all phenomena, whilst metaphysics and theology, expressed in dogmatic formulæ, will have no place in the future.

It may well be asked what line of defence is being adopted to stem this onward movement of materialistic science. There are

[1] Sir Henry Thompson, F.R.C.S., in the *Fortnightly*, March, 1902, p. 413.

two ways open to apologists of the religion which is not content with humanity alone for its God. One is to divorce religion from dogma, to set up a system that shall simply appeal to man's æsthetic and moral instincts, taking position outside the sphere of reason and science, yet at the same time satisfying the ineradicable yearnings of the heart after the unseen and the unknowable. This would appear to be the view adopted by Mr. W. H. Mallock:[2] "But what," he writes, "philosophers cannot do to the satisfaction of the intellect, the mass of mankind does in obedience to its instinctive practical reason. It unites the free and the necessary in a synthesis, the truth of which it attests from generation to generation by its love, by its blood, by its tears, by its joys, by its sorrows, and by its prayers. The great truth which philosophers must learn is this—that the synthesis is one that can never be justified by analysis. In other words, life in its totality is incomprehensible. The method which explains one part, leaves another part unexplained. Philosophy is a coat which we can button over our stomachs only by leaving a broken seam at our backs. We can know something, or much, of many portions of existence; but by no intellectual device can we fit the portions together."

The other line of defence is that adopted by the Vatican Council in the *Constitutio de Fide Catholica*, and emphasized by Pope Leo XIII in his Encyclical on the teaching of Philosophy *Aeterni Patris*. "Etsi fides sit supra rationem, nulla tamen unquam inter fidem et rationem vera dissensio esse potest; cum idem Deus qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit; Deum autem negare seipsum non posse, nec verum vero unquam contradicere" (*Const. de Fide Catholica*, C. IV). We must necessarily put aside the first method of solving the difficulty, not only on account of the authority of the Church, but also because it is a most unreasonable position. To assign religion to the region of instinct, to sever its connection with reason or intellect, is to degrade it to the level of dreams and superstition, to make it unworthy of a place, even an inferior place, in the great cycle of human knowledge. It would certainly seem that all such compromise must be foredoomed to failure. If the bitter com-

[2] *Nineteenth Century*, April, 1902, p. 625.

plaint of the opponents of Christianity has been that they have been frightened by bugbears and phantoms, they are not likely to have any increased respect for a religion that has confessedly thrown reason to the winds. "It is really my strong conviction," says Huxley, "that a man has no more right to say that he believes this world is haunted by swarms of evil spirits, without being able to produce satisfactory evidence of the fact, than he has the right to say, without adducing adequate proof, that the circumpolar Antarctic Sea swarms with sea serpents . . . and if the interests of ordinary veracity dictate this course in relation to a matter of so little consequence as this, what must be our obligations in respect of the treatment of a question which is fundamental alike for science and ethics? For not only does our general theory of the universe, and of the nature of the order which pervades it, hang upon the answer, but the rules of practical life must be deeply affected by it.[3] The same has to be said of any theological system which professes to be indifferent to a rational basis for its creed.

It is, let it however be noted, one thing to advocate the use of sound reason in the establishment of a creed, but quite another to insist upon purely experimental and scientific methods in theology. We do not, with Mr. Huxley, contend that the process must be the same in both spheres of knowledge, but only that "the assent of faith is not a blind movement of the mind and has its justification, though not its cause, in right reason."[4]

The defence of theology, then, will come, not by setting aside reason, but by its cautious and correct use. Moreover, we must seek in the same direction for the reconciliation between religious and secular thought. It is a commonplace of apologetics that there can be no real conflict between reason and faith, science and dogma; and our convictions of this truth should hearten us to greater efforts to understand the scientific position, and to seek the means of interpreting its discoveries in such a way as to show forth their compatibility with revealed truth. In this paper I purpose, on the broadest and simplest lines, to point out one way that suggests itself as advantageous in this great work.

[3] Science and Christian Tradition Essays, Preface xiii.

[4] Vatican Council, *loc. cit.*

In estimating the views which theology, or perhaps it would be wiser and truer to say theologians, took up and held with regard to secular knowledge in past ages, it is necessary to bear in mind the tendency of all systems of philosophy to encompass the entire field of knowledge. The mind is not satisfied unless it has an answer ready for every question that may be asked. It seeks to have its intellectual views well defined and clear on all points, its territory, so to speak, well explored, its possessions rounded off and complete on every side. It is not surprising, therefore, that the older theologians, especially in the absence of any but the most meagre development of physical science, should have regarded the scientific aspect of natural philosophy as belonging to their domain. They had to answer questions which at the present time they would gladly leave to be settled by the astronomer, the geologist, or the biologist. Their theological principles, the safest guides in the things of faith, could only lead them astray in this realm that did not belong to them. Yet, since the ground was practically unoccupied by specialists in science, and appeals were made to theologians as men of universal learning in their time, they felt the duty of answering according to their lights. What must strike a Catholic as most providential, and anyone outside the Church as extraordinary, is the absence of any authoritative decisions on the part of the ecclesiastical tribunals regarding the thousand and one questions that vexed the mediæval mind on points of physical science, such as, for instance, the nature of the heavens, the shape of the earth, the influence of the stars upon terrestrial events. When it is understood that the thirteenth century was just that epoch in which thought was most active about problems of being, knowledge, metaphysics generally, and physics from the transcendental point of view, it cannot but seem wonderful that the Church kept aloof from all decisions upon matters of such import. In the presence of the strangest theories as to nature and substance, the composition of earthly bodies, the incorruptibility of the heavens, of theories seemingly supported by quotations, applications and interpretations of Holy Writ as difficult to understand as the theories themselves, the Church was mute ; she saw that her mission was not *there ;* and though the faithful and even her

theologians were involved in the controversies, she in no way committed herself to views of any sort in matters that are now fully recognized as lying outside the sphere of ecclesiastical pronouncement.

In the great change that was wrought by the revival of classical learning the Church had indeed her part. If it is to be conceded that the Humanist reaction produced a notable growth of lay scholarship, we must not forget that the greatest perhaps of the exponents of the new school were members of the clergy. It is true that among the most prominent men of learning in previous ages there had also been laymen, like Dante; but their learning was, if not wholly theological, at least wholly governed by a theological bias. At all events one of the important results of the renascence of letters was the separation of the two fields of learning, lay and clerical, and the growth of quite a new school of thought. The Church and Christianity were brought face to face with a condition of things which was in some ways a revival of days long past, when the learning of the world was concentrated in the schools of Greek philosophers and rhetoricians; and this condition of things has lasted up to the present day.

Now it is wrong to assume that this scholastic emancipation of the lay element from clerical control, this growth of what may be termed secular learning, is an evil. We are accustomed to hear the movement described by one school as an unjustifiable rebellion against authority, and by the other as a glorious vindication of the rights of free thought against the tyranny of sacerdotalism. The new learning cannot, surely, be regarded as a result of the so-called Reformation, since we know that it flourished most in those countries that remained true to the Catholic Church. Despite all that has been written about Galileo and his conflict with the Inquisition, it might easily be proved that the real mistake made by the representatives of Catholic authority and ecclesiastical scholarship, so far as any mistake was made, arose from a lack of appreciation of the new philosophy rather than from any desire to interfere with the acquisition of astronomical science. The truth is that the theologians were so wrapt up in the controversy with various sectaries that they did not see whither the extremists of the physical school were drifting. It is

important, therefore, to remember that lay learning is neither Catholic nor Protestant, and that its progress has no connection whatever with the religious rebellion of the sixteenth century; thus the idea that faith and scientific research and discovery are opposed to each other, in a sense similar to that of opposition between the Church and the Reformation, is entirely ruled out.

Again, it is quite evident that theologians have given way before science on many points; but this does not mean that theology has been defeated by science, or even that a state of warfare exists between them. Theology has simply yielded up a position or positions which she only *provisionally* occupied on the field of physical research. She kept strict watch and ward until the legitimate claimant appeared, and then delivered over her trust to him, and if the examination of his credentials caused him annoyance and delay, this was no more than was to be looked for in the nature of the case. To-day no theologian, worthy of the name, will deny that the methods of modern science are better for the prosecution of enquiry into the secrets of nature than the *a priori* methods of the Middle Ages; at the same time no thoughtful scientist will generalize upon the usurpations of theology and the tyranny of the priesthood, because in the absence of competitors, the only learned class of men in that age, compelled by the thirst for knowledge which is the characteristic of our race, strove according to their knowledge and to the best of their ability to solve the problems that are suggested by the physical universe. What wonder that they sought in Holy Scripture for answers to the endless questionings of the human mind, since for them it was the principal repertory of wisdom and science, but particularly of that wisdom and science which constituted the main object of their study.

The condition of affairs in this twentieth century is in many respects the reverse of what it was when ecclesiastics held practically all the chairs in the great universities of Europe. Secular science reigns supreme and theology stands on the defensive. The professors of the new learning, not content with winning for themselves and their teaching recognition from the theologian and the metaphysician, are threatening to drive theology itself and metaphysics out of the field, and so to repeat in their own

case that very crime of which they accuse the ages of faith. This process may seem natural enough, but it is none the less injurious to both sides. Physical science, moreover, has not the same excuse for its action that theology had. It does not find the ground unoccupied, neither are its methods adapted for the investigation of the ultra-physical. The *agnostic* attitude is justifiable in this sense that the physicist acknowledges that he cannot, by his peculiar mode of observation and research, reach and explore the mysterious realm of the metaphysical; that he cannot cross the boundary of the spirit-land, and bring his analytical processes to bear upon the substance, say of the human soul. This is more particularly true of the supernatural orders in which we are dealing with a set of facts beyond the reach of the human intellect, which are known to us only by Revelation. And so the man of science is to this extent justified in saying, "I don't know; all that is beyond me." For, as a matter of fact, what can the most careful and prolonged study of phenomena tell us of sanctifying grace, for example? The wrong which the agnostic does is not in his assertion of the unknowableness of things, but in his decrying the methods and claims of others who assert that they can and do know what he believes unknowable.

There would be no difficulty in drawing up a treaty, at least of neutrality, between the two apparently opposite schools of thought, but for the fact that the two tendencies, the physical and metaphysical, exist in the same mind, and each, unchecked, strives to eject the other. If we could divide mankind into physicists and ultra-physicists, we might bring about a truce between them. But man dwells in the borderland between matter and spirit. He has, as it were, one foot in either world, and he does not deal alone, either with the material or the spiritual. And in this sense the area of the great struggle can be narrowed down to man. He is here, as in other things, the micro-cosmos, the representation of the great world without. It is all reproduced within these narrow limits, and within them the controversy will have to be threshed out. There is here no choice. Man cannot and will not rest content with the visible and the material; his whole history testifies to this inborn craving for the unseen, the spiritual and the supernatural. If then modern

science, by adopting the agnostic attitude, confesses its incompetence to deal with this side of human nature, there is the less reason in its further postulate that no other science can do in this region what *it* has done for the physical world. So far, therefore, as modern agnosticism seeks to eliminate or at least to disregard this spiritual element in thought, does it run counter to its own methods, and is therefore bound to fail. It may check undue or abnormal developments of this tendency, but it cannot eradicate it; and when it endeavors to carry out the complete subjugation of the whole man to itself, it is, we repeat, guilty of that very offence which its more militant advocates lay at the door of ecclesiasticism or sacerdotalism. Just as theologians have acknowledged that astronomical and biological science lies outside the scope and sphere of Revelation, that so little did the revealing power contemplate the communication of physical science that its message itself was clothed in the often erroneous and imperfect knowledge of the time, even so must the physicist confess that there are limits beyond which his methods are not available, that there are regions in which he by virtue of his science has no place. It is the merest folly to introduce into theology and metaphysics experimental research; to have one measure, and that a material one, for all knowledge of whatever kind. If you cannot learn geology from Genesis, still less can you verify or falsify Revelation by chemical analysis.

The coexistence of these two currents of thought in the one mind is a phenomenon to be carefully considered. The bearing of the one upon the other should be studied; for in their mutual relation, rather than in the separate consideration of each, will be found both the source of the supposed conflict between theology and science, and the means of settling the differences that from time to time arise between them. It may be possible in this way to come to an amicable adjustment of their respective claims. In the old days of the gnostic dualism matter and spirit agreed, as it were, to differ. That system died hard, and even yet traces of its influence may be detected in contemporary thought; but, on the whole, men are satisfied with that theory which finds the explanation of all things in unity, whether it be the unity of the one God, or the unity of materialistic monism. Dualism indeed was a

sufficiently satisfactory solution of all the problems of philosophy, had it been satisfactory in itself; but being so intrinsically impossible, it could never satisfy even its authors. The *union* of matter and spirit in man is a sort of standing protest against all theories that are based upon some inherent ineradicable opposition between the one and the other. At the same time the striking contrast between the manifestations of these two elements must, we believe, inevitably frustrate any purely materialistic hypothesis. Man, then, in himself must furnish the means of an adjustment, since he himself is in reality the result of an adjustment of the two seemingly opposite forces. His nature will reveal the secret of reconciliation. Undoubtedly it is the peculiar constitution of human nature which has given rise to the difficulty that troubles both the theological and scientific world to-day, and it would only be according to the inherent fitness of things, were it likewise to put earnest seekers after truth on the right road to the solution.

Living as we are on the confines of the two worlds, we are compelled to import the terms of one into the other, we describe the one with images borrowed from the other; thus the union of two distinct constituents in our physical nature gives rise to a corresponding double character in thought; and just as it is extremely difficult on analysis to say where the material ends and the spiritual begins in our own selves objectively considered, so the disentangling, the unravelling of the imaginative from the purely intellectual in our own minds is no easy task. Hence the part that imagination has played both in theology and science is so important that it would be foolish to overlook it. This faculty, in the view which we are now taking of it, is the neutral ground between sense and intellect. It is the birthplace of language, that extraordinary power by which one man can communicate to another the spiritual contents of his mind through the medium of sense. Practically speaking, therefore, the imagination is the gate or door of the mind, and all knowledge must enter in through this door; but not only must it pass through the door, but it must undergo transformation on the way. Now who can tell what contributions have been made to theology and science in this manner? Indeed we have here a fertile source of error, and misunderstanding. The shape that a thought takes in passing from mind to mind through sense and

imagination is often mistaken for the substance of the idea, and the less any one is accustomed to accurate mental work the more sway the imaginative form of thought has upon him. In this way the whole of the doctrines of the faith are embodied in the strange and sometimes crude "phantasmata" of the people. It would be useless to attempt to separate the form from the substance; indeed this could only be done by putting new forms in the place of the old ones, which would probably be less apt for the purpose; but what careful and accurate instruction can do is to teach the people gradually to discriminate between the faith and its embodiment, between the essential doctrine and the accidental and transient imagery in which it has been clothed. One branch of theology, the eschatological, would benefit enormously from such treatment.

Would it be too much to say that the greater part of the antagonism which we have unhappily to deplore between dogma and modern science is the work of this faculty of imagination? It is not my meaning that the antagonism is imaginary, but that the conflict which undoubtedly exists has in a great measure arisen from the peculiar double-sided faculty which touches upon the spiritual on one hand, and upon the material on the other. It is really a sort of exchange and mart between the visible world of sense and the invisible world of mind, and in consequence is the centre of all the disputes which arise about the boundaries between these two worlds. But since we are discussing the matter from the standpoint of theology, the queen of sciences, let me take an example of the great rôle that imagination has played in the development of dogma and science from one of the primary and most important of all theological questions. This will serve to show how scientific theology has on the one hand made great strides to clearer, truer, more definite views of that ultra-physical region which is peculiarly its own, and on the other has from time to time, from the very nature of the case, given some sort of pretext to agnostic philosophers for their charges of anthropomorphism against all religions.

The theistic idea—the idea that is to say of a personal God, that lies at the root of all religious thought—is the illustration which we will take. It is the more suitable for our purpose,

because it is one of the points which the critics of the great rationalistic school, whether Biblical or otherwise, are always making against theology, that the professors of personal religion ascribe to an unknown, and at most infinite energy, definite human attributes and qualities. It will not be necessary to insist upon strict historical accuracy in tracing very briefly the various steps taken by the human mind which have led to the present theistic idea; it will be enough if the main outline is correct. According to what we have said above, we shall find a composite character in the idea. There will be what we may call the intellectual substratum, and the imaginative clothing of the idea. The primary real content of the idea, the intellectual substratum, is persistent, continuous; the imaginative dress is constantly varying. Thus we have unity combined with diversity. While then the history or the development will belong to the primary idea, it will, in reality, be the record of the modifications that it has undergone in its outward presentment, "Surely," says Cardinal Newman, in his sermon on the "Theory of Religious Development," "if Almighty God is ever one and the same, and is revealed to us as one and the same, the true inward impression of Him, made on the recipient of the revelation, must be one and the same; and since human nature proceeds on fixed laws, the statement of that impression must be one and the same." So much for the unity of the idea, especially when strengthened by revelation. But not less noticeable is the succession of stages, generally of growth, but possibly of decay, through which the *form* of the thought passes. Just as personal identity persists through the seven ages of man, from "the infant mewling and puking in the nurse's arms" to "second childishness and mere oblivion," so, too, has this theistic idea come down through the ages of the world, persistently maintaining its identity, but undergoing vicissitudes without number in its outward characteristics. And the analogy might be pressed farther; for as one who had known the man in any particular period of his career might be unable to recognize him in his new state after a number of years, so, too, one who *ex hypothesi* looked at this idea from the point of view of an outsider, might find difficulty in recognizing it for one and the same in the various stages of *its* career. For our present purpose it is

sufficient to state that the intellectual substratum of the idea will be that of the uncreated Creator, the author of being, the first of existences; but the mind, arguing from the seen to the unseen in its reliance on the imagination, will give tangible, human form to the idea. Intellect and will, consciousness, personality will be grouped around as explanations of the mind to itself of the main substratum of its thought. Now as the mind itself grows, it will separate from these positive elements all such notions as it comes to recognize, which involve limitation, or argue defects. It will throw out all materialistic images as having been intruded by the sense faculties, and it will rise, only very gradually it is true, to the conception of pure spirit. And though all these subsidiary processes are gone through, the result is not a bundle of forms, but a clearer view of the first original idea. "As God is one, so the impression which He gives us of Himself is one; it is not a thing of parts; it is not a system, nor is it anything imperfect, and needing a counterpart. It is the vision of an object. When we pray, we pray, not to an assemblage of notions, or to a creed, but to one individual Being; and when we speak of Him, we speak of a Person, not of a Law or of a Manifestation. This being the case, all attempts to delineate our impression of Him (*i. e.*, to clothe the spiritual idea in language), go to bring out one idea, not two or three or four; not a philosophy, but an individual idea in its separate aspects."[5]

It is important to notice how the effect which the growth of physical science has upon our knowledge of God, affects the picturesque (if I might use the word) side of the idea rather than its root or primal content. We can more easily realize, *i. e.* imagine, something of His infinite perfection, in proportion as we gain a wider view of the universe. This does not in any way involve a correction of what we knew before; but may imply a power of stating it more forcibly. Hence the assumption, underlying much that has been written about the progress of science correcting or abolishing the crudities of primitive theology, is really based upon a clear mistake. Because we know now that this earth is "an insignificant speck, a mere atom of dust in the universe, and that millions of stars, visible with any good telescope, are suns like our

[5] Newman: *Sermon on Theory of Religious Development.*

own, many being much larger, and that these are almost certainly surrounded by encircling planets,"[6] it does not follow that we must in any way change our notion of the Creator; all that we can say is that we have at hand a better and more telling series of illustration of His grandeur. What, for instance, can Sir Henry Thompson, or any other scientist, say of the power, the intelligence and wisdom of "infinite energy" that will equal the description of God in the fortieth chapter of Isaias? "Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? Who hath poised with three fingers the bulk of the earth and weighed the mountains with scales, and the hills in a balance? Who hath forwarded the spirit of the Lord? or who hath been his counsellor and hath taught him. . . . Behold the Gentiles are as a drop of a bucket and are counted as the smallest grain of a balance: behold the islands are as a little dust. . . . All the nations are before him *as if they had no being at all, aud are counted to him as nothing and vanity.*" In these words you have the fundamental impression of the infinite Creator, and all the discoveries of modern science will only give us more images to help to bring to our minds how far exceeding all imaginable perfection is the perfection of the All Perfect.

The theistic idea, then, may shake off successfully all material limitations of time, space, human shape, passion and so forth, but will yet continue one and the same. All such limitations are imaginative accretions to the intellectual substratum. They serve a definite purpose and then may be discarded without any peril to the identity of idea, provided a wise *discretion* be used.

What takes place with regard to the fundamental idea of God, may take place over the whole field of theological thought. The danger which a careful weighing of this character of the human mind might serve to avert is two-fold. The first is a domestic peril, and it consists in this that the theologian should hold on to the imaginative trappings of a religious truth long after the world had outgrown the stage in which such a presentation of doctrine was servicable. There is no need to point out the evil of such persistence in the case of popular preaching on say eschatological questions. The other danger which may be averted is one that

[6] Sir Henry Thompson, *Fortnightly*, March, 1902, p. 403.

arises from without the Church. The man of science may easily identify the transitory form, which he finds a given doctrine to have assumed in the course of the development of human thought, with the doctrine itself; and he may be in this manner led to regret the doctrine, because it was, for instance, wrapped up in the terms of an obsolete phase of physical science. In the case both of danger from within and of danger from without, careful study and explanation of the questions at issue, in the light of the peculiar constitution of our minds and their necessary dependence on sense imagery, will do much to prevent untoward conseqences, and to promote a better understanding between theology and science.

In conclusion it may be well to add that, in the judgment of the writer, no manifestation of intellectual activity will be found on the whole to have so well distinguished between the real spiritual idea and its more material form in the imagination, and as a result to have been so successful in the presentation of religious truth in its most perfect form, as the Scholasticism of the Golden Age of Theology; and no individual writer of that age can in this matter compare with him who, perhaps on account of his complete mastery of science on its spiritual side, has been well termed the Angelic Doctor.

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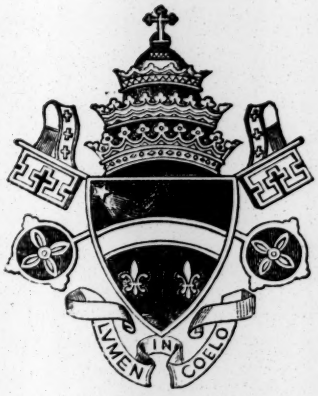

Analecta.

E S. CONGREGATIONE RITUUM.

Confirmatio Cultus quorumdam Dei servorum, Sanctorum Hiberniae.

Fidelis Hibernia quae religionem catholicam una cum obedientia et obsequio erga Romanam Apostolicam Sedem a S. Patritio Episcopo suo acceptam iugiter servavit, ab immemorabili tempore quosdam Servos Dei sanctitatis et prodigiorum fama celebratos singulari pietatis studio honorat et colit. Quo tamen huiusmodi cultus publicus et ecclesiasticus suprema Ecclesiae Auctoritate firmetur et amplietur, R.mus D.nus Ioannes Healy Episcopus Clonfertensis una cum ceteris Hiberniae Antistitibus a Sanctissimo Domino Nostro Leone Papa XIII per decretum Sacrorum Rituum Congregationis diei 4 Martii vertentis anni 1902, attentis peculiaribus adiunctis, pro hisce Servis Dei, sanctis nuncupatis, inferius recensitis, dispensationem obtinuit a forma consueta de iure praescripta seu a singulis Inquisitionibus Ordinariis et a subsequenti relativa sententia, ea tamen sub lege ut idem cultus per authentica documenta sive antiqua sive recentiora in medium proferenda comprobetur. Praedicti vero Servi Dei ad

diversas ecclesiasticas provincias Hiberniae pertinent et sunt vigintiquinque, ex quibus primi vigintiduo episcopali dignitate fulgent, postremi tres abbatiali honore decorantur, nempe: *Albertus, Asicus, Carthagus, Colmanus* (Cloynensis), *Colmanus* (Dromorensis), *Colmanus* (Duacensis), *Conlethus, Declanus, Edanus, Eugenius, Fachananus, Fedliminus, Finbarrus, Flannanus, Iarlathus, Kiranus, Laserianus, Macanisius, Macartinus, Muredachus, Natheus* et *Otteranus*, Episcopi; — *Coemgenus, Congallus*, et *Finianus*, Abbates. Exhibita autem sunt praeloque impressa authentica documenta de inscriptione praefatorum Servorum Dei tum in antiquissimis Martyrologiis nempe Aengusii circiter an. 780, Gormani circ. an. 1167, et Dungallensi circ. an. 1630, tum in Actis Sanctorum Hiberniae, Colgani an. 1643, tum in recentioribus Actis Sanctorum Bollandianis. Insuper in medium producuntur praesertim Indulta Apostolicae Sedis super Festis fere omnium praedictorum Sanctorum nuncupatorum sub competente ritu cum officio et Missa celebrandis, una cum litteris testimonialibus R.morum Antistitum Hiberniae super continuatione et incremento famae sanctitatis et cultus supramemorati apud gentem Hibernam. Haec enim in honorem illorum Sanctorum ecclesias, et altaria erexit atque erigit, peregrinationes instituit, dies festos agit, sancti et patroni titulos adhibet, et saepe etiam infantibus in sacramento baptismi eorum nomina imponit. Eapropter instantibus praelaudatis R.mis Antistitibus Hiberniae una cum eorum Procuratore R.mo D.no Guillelmo Murphy Collegii Hiberni de Urbe Moderatore, E.mus et R.mus D.nus Cardinalis Vincentius Vannutelli, Episcopus Praenestinus et huiusce Causae Ponens seu Relator in Ordinario Sacrorum Rituum Congregationis Coetu, subsignata die, ad Vaticanum habito, dubium discutiendum proposuit: *An constet de casu excepto a decretis sa: me: Urbani Papae VIII in casu et ad effectum de quo agitur?* Et E.mi ac R.mi Patres Sacris tuendis Ritibus praepositi, post relationem ipsius Cardinalis Ponentis, audito etiam voce et scripto R. P. D. Alexandro Verde, Sanctae Fidei Promotore, omnibusque diligenter perpensis, rescribendum censuerunt: *Affirmative seu constare.* Die 17 Iunii 1902.

Facta postmodum de his Sanctissimo Domino Nostro Leoni Papae XIII per infrascriptum Cardinalem Sacrae Rituum Congregationi Praefectum relatione, Sanctitas Sua sententiam Sacrae

ipsius Congregationis ratam habuit et probavit, die decimanona, eisdem mense et anno.

L. † S.

DOMINICUS *Card.* FERRATA, *S.R.C. Praef.*
DIOMEDES PANICI, *Archiep. Laodicen., S.R.C. Secret.*

E SACRA POENITENTIARIA.

CIRCA AETATEM SUPERADULTAM ORATRICIS PRO OBTINENDA DISPENSATIONE MATRIMONIALI.

Eminentissime Domine,

Saepe contingit obtineri Apostolicas dispensationes matrimoniales ex causa (unica vel cum aliis) *aetatis oratricis superadultae*, sic et simpliciter expressa, vel interdum sic: *aetas oratricis annor. 25, aut 30*, sive aliter, sed plus quam 24. Cum autem Auctores opinentur causam huiusmodi interpretari quod usque ad illam aetatem *mulier non invenerit virum paris conditionis cui nubere posset*, ab hac R.ma Episcopali Curia Tropien. quaeritur: An in verificatione causae supra memoratae sciscitari etiam et probari oporteat mulierem superadultam usque ad illam aetatem virum paris conditionis cui nubere posset non invenisse; et hoc ad dispensationis validitatem?

Et Deus, etc. — Tropeae, d. 11 Martii 1902.

D. *Epus.* NICOTEREN et TROPIEN.

Sacra Poenitentiaria ad propositum dubium respondet: *satis esse quod certo constet de aetate superadulta.* Datum Romae S. Poenitentiaria die 5 Aprilis 1902.

A. CARCANI, *S. P. Reg.*
R. CELLI, *S. P. Subst.*

E SACRA CONGREGATIONE INDULGENTIARUM.

I.

INDULGENTIAE, ORDINI PRAEDICATORUM CONCESSAE, ANIMABUS DEFUNCTORUM APPLICARI POSSUNT.

Beatissime Pater,

Fr. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad osculum S. Pedis humiliter provolutus, a Beatitudine Vestra postulat, ut omnes Indulgentiae, quocumque

modo Ordini Praedicatorum decursu temporum a Romanis Pontificibus concessae, animabus etiam defunctorum per modum suffragii applicari valeant.

Et Deus, etc.

S. Congregatio Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a Sanctissimo Domino Nostro Leone Papa XIII sibi specialiter tributis benigne annuit pro gratia iuxta preces. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 17 Februarii 1902.

L. † S.

S. *Card.* Cretoni, *Praef.*
Pro R. P. D. Franc., *Archiep. Amiden. Secret.*
Iosephus M. Canonicus Coselli, *Subst.*

II.

Sorores Tertii Ordinis S. Dominici Indulgentias Ordinis consequi possunt in suis oratoriis.

Beatissime Pater,

Fr. Hyacinthus Maria Cormier, Procurator Generalis Ordinis Praedicatorum, ad pedes Sanctitatis Vestrae provolutus, ea humiliter exponit quae sequuntur:

Sorores tertiariae S. P. Dominici, sive cum votis solemnibus, sive cum votis simplicibus collegialiter existentes, vi specialis privilegii a Praedecessore Vestro felicis recordationis Pio Papa VII, benigno protectore Ordinis Nostri, die 7 Iulii 1806 elargiti, "Indulgentias, gratias, omniaque spiritualia bona participant quibus Fratres Ordinis Praedicatorum, quovis titulo gaudent et fruuntur." Porro ex his Indulgentiis quamplures requirunt visitationem ecclesiae publicae dicti Ordinis. Haud paucae quidem Communitates Sororum ecclesiam publicam habent: et pro illis ad lucrum Indulgentiarum huiusmodi nulla est difficultas. Saepe saepius tamen contingit praedictas Sorores non habere intra septa domus, ubi ex obedientia assignantur, nisi oratorium semipublicum in quo servant quidem, prout de iure, ritum et calendarium Ordinis, sed in quo Indulgentias, de quibus supra, lucrari nequaquam valent. Quapropter, ut Sorores praedictae, quae operibus zeli apostolici, iuxta spiritum Ordinis, laudabiliter incum-

bunt, a gratiis et bonis spiritualibus eidem Ordini a S. Sede concessis non excludantur, praefatus Orator a Sanctitate Vestra humiliter et enixe postulat, ut Sorores Tertii Ordinis S. P. Dominici, sive cum votis solemnibus, sive cum votis simplicibus collegialiter viventes, earumque alumnae, etiam externae, nec non famulae, aegrotae ceteraeque huiusmodi in conservatoriis, xenodochiis, hospitiis etc. Sororum degentes, servatis aliis conditionibus de iure servandis, visitando oratorium domus suae semipublicum, Indulgentias de quibus supra lucrari valeant, quas lucrarentur aliquam ecclesiam publicam Ordinis visitando.

Et Deus etc.

Vigore specialium facultatum a Sanctissimo Domino Nostro Leone Papa XIII sibi tributarum S. C. Indulgentiis Sacrisque Reliquiis praeposita benigne annuit pro gratia iuxta preces. Praesenti in perpetuum valituro. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 17 Februarii 1902.

L. ✝ S. S. *Card* Cretoni, *Praef.*
Pro R. P. D. Franc., *Archiep. Amiden., Secret.*
Iosephus M. Canonicus Coselli, *Subst.*

III.

Conceditur sanatio pro erectione invalida Stationum Viae Crucis, a die 7 April 1894 usque in praesens.

Beatissime Pater,

Frater Petrus ab Arce Papae Procurator Glis Ordinis Minorum, praevio S. Pedis osculo, exponit quod anno 1894 sub die 7 Aprilis S. Congr. Indulgentiarum benigne sanavit omnes defectus ubique locorum incursos in erectione Viae Crucis Stationum.

Cum autem non obstantibus divulgatis opellis modum erigendi Viam Crucis respicientibus, hic illic non omnia observata fuerunt ad validitatem erectionis requisita, ne fideles absque eorum culpa Indulgentiis pio Exercitio adnexis priventur, humilis Orator humiliter expostulat a Sanctitate Tua, quatenus omnes Viae Crucis erectiones a die 7 Aprilis 1894 hucusque ubique locorum ob quoscumque defectus invalide factas, benigne sanare dignetur.

Et Deus etc.

S. Congr. Indulgentiis Sacrisque Reliquiis praeposita, utendo facultatibus a SS. D. N. Leone Pp. XIII sibi specialiter tributis, petitam sanationem benigne concessit. Contrariis quibuscumque non obstantibus.

Datum Romae ex Secretaria eiusdem S. Congregationis die 27 Maii 1901.

L. ✝ S. S. *Card.* CRETONI, *Praef.*
FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

IV.

DE MODO PERAGENDI EXCERCITIUM VIAE CRUCIS IN SACELLIS SORORUM RELIGIOSARUM.

Superiorissa Generalis Instituti Adorationis Perpetuae, cuius domus princeps extat Bruxellis in Archidioecesi Mechliniensi huic S. Cong.ni Indulgentiis Sacrisque Reliquiis praepositae sequentia exponit:

In Decreto huius S. C. diei 6 Augusti 1757 praescribitur in pio Viae Crucis exercitio publice peragendo ob angustiam loci unumquemque de populo locum suum tenere posse, dummodo Sacerdos cum duobus clericis sive cantoribus circumeat ac sistat in qualibet statione ibique consuetas preces recitet. Anno elapso ab eadem S. Cong.ne quaesitum fuit I°. "An ista methodus servari queat, ob angustiam loci, in sacellis domorum communitatum religiosarum" et II°. "An loco Sacerdotis cum duobus clericis unus tantum e fratribus non sacerdos circumire ac sistere in qualibet statione suetasque preces recitare valeat," et S. Cong.tio in una *Instituti Fratrum Maristarum a Scholis* diei 27 Februarii 1901 (1) respondit "Affirmative ad utrumque."

Nunc vero praefata Superiorissa sequens dubium solvendum proponit:

"An loco unius ex fratribus, in domibus religiosarum, una ex sororibus circumire ac sistere in qualilibet statione suetasque preces recitare valeat?"

S. Cong.tio, audito unius ex Consultoribus voto, respondit:

"Affirmative."

Datum Romae ex Sec.ria eiusdem S. Cong.nis die 7 Maii 1902.

L. ✝ S. S. *Card.* CRETONI, *Praef.*
FRANCISCUS SOGARO, *Archiep. Amiden., Secret.*

Conferences.

THE ECCLESIASTICAL REVIEW proposes to answer in this department questions of general (not merely local or personal) interest to the Clergy. Questions suitable for publication, when addressed to the editor, receive attention in due turn, but in no case do we pledge ourselves to reply to all queries, either in print or by letter.

OUR ANALECTA.

The Roman documents for the month are:

I.—THE S. CONGREGATION OF RITES confirms the argument of the Irish Episcopate submitted by the Rt. Rev. Dr. Healy, Bishop of Clonfert, in favor of the liturgical veneration of twenty-two bishops and three abbots honored as saints in various parts of Ireland from time immemorial.

II.—THE S. CONGREGATION OF THE POENITENTIARIA declares that a general statement concerning the age of a *superadulta* suffices for the purpose of matrimonial dispensations.

III.—THE S. CONGREGATION OF INDULGENCES:

1. Declares that all Indulgences granted to the Dominican Order are applicable to the Souls in Purgatory.
2. Extends the Indulgences of the Dominican Order to all (semi-public) chapels of Dominican Tertiaries, together with those who dwell with them in their convents.
3. Grants a *Sanatio* of all defects that have occurred through inadvertence in the erection of the *Via Crucis* up to May 27, 1901.
4. Declares that the rule requiring a priest or cleric to lead the "Way of the Cross," when made in common, does not necessarily apply to religious communities of nuns; but that in their case the Indulgences are gained if a sister lead in the exercise of the "Stations."

THE SYMBOLISM OF WESTMINSTER ABBEY.

The English coronation services have of late directed the attention of the public in a special manner to the work of the old Abbey, which has given its name to the Catholic Archdiocese of Westminster in England. Father Leslie, in a neat volume published a short time since (*Catholic Guide to Westminster Abbey.* London: Sands & Co.), describes the symbolism, a characteristic of all Christian architecture, in the building of the great old Gothic Church which, as it stands to-day, still represents a considerable part of the masonry work done under Edward the Confessor.

"Observe the three rows of arches one above the other. This arrangement is almost universal in the great English churches, which were full of symbolism, teaching and meaning. The lowest row of arches, on which the others depend and from which they spring, symbolizes God the Father; the second row represents God the Son. In this row are two arches under one, to signify the two natures under One Person. The circle with five points, called "cusps," reminds us of the Five Wounds, to which English Catholics have always had a great devotion. The doubling of the arches in this church is twofold, one row being behind the other. The highest tier of arches, which proceeds from the two lower ones, lets in light, and symbolizes God the Holy Ghost, who enlightens and teaches us through the Church. "I believe in the Holy Ghost, the Holy Catholic Church." The plan of every Gothic church is symbolical. The screen before us divides the nave from the choir. The nave represents the Church militant on earth. The choir, where day and night monks were heard singing the praises of God, reminds us of Heaven and the Church triumphant. On the screen was the great crucifix, the rood, with the Blessed Virgin and St. John standing on either side to teach us that we can only reach Heaven by the Sacrifice of the Cross. At High Mass, which was celebrated every day, the deacon, mounted on the rood-screen, sang the Gospel, for it was to be preached from the housetops."

The old Benedictine monks made good use of their abbey, church, and cloister; and only the Catholic familiar with monastic life can realize the grand purpose of the venerable edifice now a silent tomb where one feels moved to bewail the loss of faith of a

nation once the stronghold of religious virtue and conventual observance.

"They rose at two o'clock, sometimes at midnight, and went to the choir to sing Matins and Lauds. This occupied two hours, after which they went to bed again and rose at five o'clock to sing Prime. When the three psalms of Prime had been sung, they went in procession to the Chapter House. Here the Martyrologium was read—a short account of the Saints whose feasts were celebrated on that day. Then the day's work was assigned to each monk—the prayers of the Prime are for directing our work to God—then faults were corrected. They returned to the choir, Tierce was sung, and at six o'clock there was a short Chapter Mass, after which study or exercise filled up the rest of the time till eight o'clock, when High Mass was sung. This took place every day, besides the Low Mass which each priest in the community would say. Hence the need for so many altars. After High Mass, Sext and None were sung, and about ten o'clock came the first and principal meal of the day; on fast days it was taken later. The Scriptures were read aloud during the repast. After dinner the monks went to the centre garth, *i.e.*, the grass in the middle of the cloister, where the dead monks were buried, and where, bare-headed, the whole community prayed for their departed brethren. They then read and studied. Vespers were sung at three o'clock, after which they again studied until the evening meal. At five they went to the Chapter House, to meet the Prior, and for prayer, till six o'clock, when Compline was sung, and after a short prayer they retired to rest."

ST. MAURICE IN CHRISTIAN ICONOGRAPHY.

The various martyrologies of the Latin Church mention fourteen saints bearing the name of Maurice.[1] Others of the same name who are said to have died in the odor of sanctity, are found in local cal-

[1] February 2, Roman Martyr; February 21, Syrian Martyr; February 28, Roman Martyr; April 24, Soldier of the Thebaic Legion; same date, Bishop (A. D. 419); June 28, Archbishop of Florence (A. D. 545); July 1, Greek Martyr; July 10, Martyr of Alexandria; July 11, Roman Martyr; September 13, Bishop of Angers in France; September 22, Commander of the Thebaic Legion under Diocletian (A. D. 302); October 13, Cistercian Abbot in Brittany (A. D. 1161); October 17, African (Mauritanian) Martyr. The Bollandist Collection of the Lives of Saints mentions a Blessed Mauritius on March 20. He was born in Hungary, and belongs to the Dominican Order.

endars. Among these we find an Archbishop of Rouen (January 11, †1235), and an Irish Franciscan Father (July 20). The Paris Necrology speaks of a Bishop Maurice, who seems to have been anxious to become Bishop and never made a secret of his ambition, because he believed that he could be useful in that office. Heisterbach, the historian, records that when Canon at Bourges he actually cast a vote at the election of Bishop for himself. He proved to be a very holy ruler of the Church, when he was elected (1160 A. D.). He died September 11, 1190.

The best known among the St. Maurices are a Bishop and a soldier. The former is frequently represented with the symbol of a fish carrying a key in its mouth. This refers to a legend to the effect that the holy Bishop, being called to administer the last Sacrament to a dying person, was delayed on the way, so that the sick man died without the Holy Eucharist and Unction. This so grieved the Bishop that he went to a remote place where he meant to do penance for what he considered his neglect of duty. On the way, while crossing a stretch of water, he lost the key of the tabernacle. A fish, subsequently caught by one of the men who had gone out to search for the Bishop, had held the key, which was at once restored to the Cathedral. It would seem, however, that this legend is only the elaboration of a favorite symbolism, according to which the image of the fish (signifying Christ in the Blessed Eucharist), and the key (signifying guardianship), would indicate the Bishop's reverential care of the tabernacle as the leading trait of his character.

In some images this saint is represented with a dove hovering over him, as an expression of what St. Martin of Tours, who was present at the episcopal consecration of St. Maurice, thought of the latter, saying that the Holy Ghost had visibly come upon the new Bishop, and that the angels rejoiced at his elevation.

But by far the most famous of all the saintly host of Maurices is the valiant captain who commanded the Thebaic Legion, composed of converts from the Egyptian districts of the Roman Empire. A notable picture in the Cologne Cathedral gives us a representation of several members of this legion who are honored by name in different parts of southern France, as at Martigny (the old Octodurum), St. Maurice (anciently Agaunum). St. Maurice himself is pictured as a knight on foot, with shield, holding a standard on which are seven stars; his breastplate bears a red cross, which has become the emblem of the Sardinian Order of St. Maurice.

On some very old pictures preserved in the Rhenish province he is depicted as a negro, presumably because of his African origin. In the national gallery at Munich (*Pinakothek*) there is an old painting representing the Saint crowned with a wreath of gold laurel as he converses with the saintly Bishop Erasmus. The same museum has two fine paintings of the early sixteenth century (Pierre de Mares). In one of these we see the Saint at the head of his legion refusing to sacrifice to the pagan idol. The other shows him kneeling on his purple cloak in the act of being beheaded; to the right are other martyrs, whilst the emperor with his retinue on horse approach from the left.

The poet Venantius Fortunatus, of the sixth century, to whom we owe the beautiful hymn, *Vexilla regis prodeunt*, which the Church sings in Holy Week, has written a classical epitaph in verse on the valiant hero of Martigny, part of which reads:

Quo pie Mauriti, ductor Legionis opimae
Traxisti fortes subdere colla viros
Quos positos gladiis amarent dogmata Pauli:
Nomine pro Christi dulcius esse mori. . . .

which might be translated:

Here Maurice, captain of a valiant band,
Taught noble knights to bend their necks to nobler cause
Than Roman yoke, to don the bonds of Paul
And gain a sweeter victory in death for Christ.

THE CELEBRATION OF THE TITULAR OFFICE IN OUR CHURCHES.

Qu. A question has been raised among a number of priests as to whether there is a strict obligation on the part of our clergy to observe as a *duplex I classis cum octava* the Patron or Titular feast of churches that are not consecrated. Some maintain that the obligation does not exist in churches that have been merely blest; others hold the contrary. Would the REVIEW decide the matter?

Resp. According to a decision of the S. Congregation of Rites the obligation of celebrating the office of the Patron or Titular exists for all parish churches no matter whether they are consecrated or simply blest. The following reply of the S. Congregation to a recently proposed *Dubium* plainly indicates this:—

Dubium—Num privilegia liturgica Titulorum Ecclesiarum, videlicet Officium Duplex I classis cum octava, commemoratio in Suffragiis Sanctorum et in Oratione *A Cunctis* attribuenda sint Titularibus Ecclesiarum quae non consecratae sunt sed tantum solemniter benedictae?—Resp. S. Rit. Congr. Die 28 Nov. 1891. *Affirmative.* (Decr. nov. edit. n. 3752 ad. I.)

This decree is only a repetition of former decisions to the same effect. A doubt had at one time been mooted, not as to whether the obligation extends only to consecrated churches, but whether it applies to clergy of quasi-parishes whose canonical status differs slightly from the *clerus stricte adscriptus* in countries where the ancient canon law with its privileges and obligations is in full force. The general interpretation supported by inferences drawn from decisions of the S. Congregation in individual cases is that missionary priests, who obtain regular sustenance from a local church to which they have been appointed by the Ordinary and which they cannot leave without his consent, are to be considered *stricte adscripti.*

It follows that all the clergy, both rectors and assistants, are bound to the celebration of the Patron feast as a *Double I cl. with octave.* This obligation arises as soon as a patron or title has been solemnly given to the church; that is to say from the day on which the corner-stone is placed, even if the services for the faithful are being conducted in a temporary edifice or common hall, during the building of the church. But the clergy attached to seminaries, convents, asylums, or similar institutions, are not bound to this office. Pourbaix (S. Liturg. Compend.) states that if the *chapel* of the institution to which the latter are attached *is consecrated* they are bound to the office; but the decision which he cites, S. R. C. 13 Jul. 1885, n. 5943, has not been incorporated in the recent authentic collection of Decreta.

Public chapels and mission churches which are not parish churches proper and have no resident clergy, enjoy the privilege of the *Mass* of the patron or titular on the day on which the feast occurs. This Mass has *Gloria* and *Credo*, and such commemorations as are permitted on *Doubles I cl.*, unless a feast of high rank occurs on the same day.

THE INVOCATION, "DESIRE OF THE ETERNAL HILLS," IN THE LITANY OF THE SACRED HEART.

Qu. Would you kindly explain the invocation in the Litany of the Sacred Heart, "Heart of Jesus, Desire of the Eternal Hills"?

Resp. By the "eternal hills" (*colles aeterni*) are to be understood the patriarchs of old who longed for the coming of the Messianic age, as carrying with it the fulfilment of the greatest blessing that man could be heir to on earth. The expression is, as is well known, an adaptation of the words with which the patriarch Jacob blessed his posterity. The Hebrew text of Genesis 49: 26 is of doubtful reading and seems to have suffered at the hands of the Masoretic transcribers; but this hardly affects the sense of the words here discussed. There is nothing strange in the Hebrew figure of speech which personifies the mountains and hills as expectant of the day when the Sun of Justice should shine upon them, enlightening and warming them, so that they bring forth fruit more abundant and health-giving than any since the remotest ages. Examples of this figurative use abound in the Sacred Text, where the mountains are called upon to speak, to listen, to hope, etc. (*Cf.* Ezech. 36: 4, 6; Isai. 30: 17; 55: 12; Jerem. 50: 6; Mich. 4: 1; 6: 1; Hab. 3: 6, etc.)

As Christ in the liturgy of the Church is identified with the altar, the holy mountain (*mons sanctus*), so the prophets of old are likened to the hills of the Eternal Creator's hand who designated them for their prophetic office, as He decreed the Incarnation, "from the beginning," "from all eternity." Such is the sense in which the Fathers and later exegetes have understood the blessing of Jacob recorded in Genesis. And in the Litany of the Sacred Heart the echo of that blessing and hope finds its apt expression immediately after the invocation, "Heart of Jesus, of whose fulness we have all received." Thus the graces issuing from the Sacred Heart are characterized as the blessings most worthy of our desires, since they embody the fulfilment of that which the prophets of the ages eagerly looked and longed for—the Redeemer as the object of loving anxiety, "desideratus cunctis gentibus," "The Desired One of the nations" (Agg. 2: 8). "The desire of the eternal hills," aptly expresses the eager longing of the saints who had awaited the blessed Incarnation of Christ, and

who are called "hills" because they were elevated by their holiness above the rest of men; and they are styled eternal hills because their desires reach eternal life. Another construction makes, as already indicated, the "eternal" refer to the predestination of the saints *from*, as well as *for*, eternity.

THE OBLIGATION OF BLESSING THE CEMENT OF PORTABLE ALTARS.

Qu. In the April issue of the current year, page 497, while giving the merits of the *Caeremoniale Episcoporum*, you say that the Ceremonial of Bishops, the Missal, the Breviary, the Ritual and the Pontifical constitute the primary sources of rubrical law as distinguished from the *Decreta* of the S. Congregations, or the teachings of approved rubricists, which latter constitute the secondary source. Rev. F. Putzer, C.SS.R., in his *Commentarium in Fac. Apost.*, page 314, says: "Caementum benedicendum est ritu in altaris fixi consecratione ad hoc praescripto." Now the Pontifical, on the question "De Altaris portatilis consecratione," makes no mention whatsoever of this rubric; it does not even refer to the rubric prescribed for "Altare fixum." On page 182, Vol. II, the Pontifical simply says: "Deinde . . . sepulchrum claudit."

The question at issue is: Is the blessing of the cement an important and necessary rubric for the consecration of "altaria portatilia;" if so, why is no reference made to it on page 182, Vol. II, of the Pontifical?

An anwer to the above query will, I believe, be very beneficial to every Magister Caeremoniarum.

Resp. The Pontifical does not, in every instance, give the details of the prescribed ceremonial. In the present case, the obligation of blessing the cement is to be inferred from the rite observed in the consecration of a fixed altar. That there can be no doubt of this is clear from the interpretation of the S. Congregation of Rites, which, according to the statement in the article referred to by our correspondent, supplements, as a secondary source, the information given in the liturgical books and formulae of the Church. This interpretation comes in form of an answer to a *Dubium* proposed by the Bishop of Belluno, who, referring to the silence of the Pontifical on this subject, asked:

An caementum pro firmando in Altari portatili sepulchri lapide benedicendum sit ritu pro Altaris fixi consecratione praescripto?

To which the S. Congregation (Die 10 Maii 1890) replied: *Affirmative.*

RESTITUTION ON THE PART OF A CONFESSOR.

Qu. Is a confessor who erroneously declares a penitent free from the duty of restitution bound to compensate for the amount when he does not know the injured party?

Resp. If the error was culpable on the part of the priest he is bound to make restitution either to the party injured by his faulty counsel, or to the poor, that is to some worthy object of charity.

PUBLISHING THE BANNS.

Qu. Where are the Banns of Marriage to be published for persons living in a mission district which the priest visits only once every month?

Resp. In the mission church or chapel, if possible. If there is no opportunity of making the publication there within a given time before the marriage, it suffices to make them in the principal church at which the pastor resides, and which embraces all the missions under the parish rule.

IMPEDIMENTUM MIXTAE RELIGIONIS.

Qu. A young man born of Catholic parents, and baptized in infancy by a priest, has never professed the Catholic religion or practised it, since owing to the early death of his parents he had not received sufficient instruction in the Catechism to know anything about the Church. Must he receive a dispensation *super impedimento mixtae religionis* if he wishes to marry a Catholic girl? He has not belonged to any Protestant sect, although he frequently went to their churches and festivals as a guest or for pleasure, but without any thought or religious intent.

Resp. The impediment *mixtae religionis* is usually defined as a barrier to matrimony which arises from a difference of religious

profession, involving heresy or schism, between the two parties to a contemplated marriage. A baptized Catholic who has neglected his faith or is ignorant of his obligation cannot be said to *profess* heretical or schismatical doctrine, even if perchance he held such doctrine personally and through want of better information. He is simply to be regarded as a Catholic who, with or without his own fault, has neglected his religious duties and needs to be instructed and corrected through the confessional.

THE "RECENT POPULAR BOOKS" DEPARTMENT FOR "THE DOLPHIN."

The "Recent Popular Books" Department was originally introduced into the REVIEW to acquaint our clergy with the general character of newly issued popular books about which the reading members of their flocks might consult them. Since, however, the Laity have now THE DOLPHIN issued separately, and since all the available space in THE ECCLESIASTICAL REVIEW is much needed for the wider discussion of questions in practical theology and pastoral literature, we purpose to transfer the "Recent Popular Books" entirely to THE DOLPHIN. The main object of the department will be thus sufficiently served, since the lay reader, for whose benefit it was primarily intended, has access to THE DOLPHIN.

We take this occasion to remove a misapprehension in reference to the character of the articles appearing in the two sister magazines. The articles in THE DOLPHIN, though frequently bearing the same title as those which appear in THE ECCLESIASTICAL REVIEW of the same month, are for the most part rewritten for the lay reader and frequently, though not always, differ entirely in the point of view taken of a subject. The purpose of printing articles on the same topic in both magazines is to harmonize the aims of priests and people regarding subjects which they are apt to view from different standpoints. Occasionally an entire article sufficiently important to engage the attention of all classes of our readers is published simultaneously in both magazines, but on the whole the contents of the REVIEW and THE DOLPHIN differ, if not in scope, at least in manner of treatment.

Ecclesiastical Library Table.

SACRED SCRIPTURE.

1. **Encyclopædia.**—Dr. Hastings has brought to a successful conclusion the great task he had undertaken of furnishing the public with a Bible Dictionary which should adequately discuss and explain all the relevant topics that interest the student of Sacred Scripture.[1] The critics in England speak in high praise of the work. While *The Times* hails it as "the standard authority for Biblical students of the present generation," *The Guardian* sincerely congratulates Dr. Hastings "on the publication of this great enterprise." *The Pilot* acknowledges that "the best scholars of the day have contributed in their special subjects" to the Dictionary, and *The Critical Review* finds in it "the best type of scholarship." "There is no book in the market," says *The British Weekly*, "and none likely to come in the market, that will in any way compete with it;" according to *The Methodist Times*, it is "by far the best Dictionary of the Bible published in the English language." So much the more is it to be regretted that certain subjects have been treated too meagerly in the new Dictionary. The questions of Inspiration and Revelation, *e. g.*, which at present demand a thorough treatment, have been touched upon only briefly and incidentally in the article *Bible;* neither is there any article on *Papyri*, though these are of the greatest importance for the New Testament student. The consciousness of this deficiency must have impelled the editors to promise a supplementary volume. Another drawback to the indiscriminate use of the Dictionary on the part of the Catholic reader springs from its treatises on Biblical Theology; the articles *Power of the Keys*, e. g., *Regeneration*, *Reprobate*, hardly present the Catholic doctrine on the

[1] *Dictionary of the Bible*, Dealing with Its Language, Literature, and Contents, Including the Biblical Theology, With Maps and Illustrations. Edited by James Hastings, with the Assistance of John A. Selbie, and, chiefly in the revision of the Proofs, of A. B. Davidson, S. R. Driver, H. B. Swete. Edinburgh: T. & T. Clark.

respective subjects. Considering the conviction of the writers on these topics, one can hardly expect from their pen anything more satisfactory to the Catholic reader; but even the Catholic has the right to look in a scientific work for a fair appreciation of Catholic literature. The disappointment of this legitimate expectation is the more painful, since in certain cases the omission of a reference to Catholic writers is absolutely ludicrous. V. H. Stanton, *e. g.*, discussing in the article *Will*[2] the problem of the coexistence of grace and liberty of will, knows only of Augustinian, Calvinist, and Pelagian solutions. Again, W. Sanday writes an article of some fifty pages on Jesus Christ,[3] and knows among Catholic works only P. Didon's *Jésus-Christ*, and even this work he barely mentions as representing "with dignity the older orthodoxy." Although it must be granted that on the whole the tenor of the Bible Dictionary is conservative; still, the unproven theories of modern hypercriticism have not been always avoided; and especially is this true in the topographical articles.

According to an article entitled "Biblical Criticism at its Best and Worst,"[4] the third volume of the *Encyclopædia Biblica*[5] disappoints the initial hopes entertained about the work, and is most damaging to the cause of the higher criticism. It is especially to Professor Cheyne's incessant discussion of his Jerahmeelites and Musrites, to Professor van Manen's calm abolition of St. Paul, and to Professor Schmiedel's tactless article, *Mary*, that the writer in *Nature* takes exception. Only four times does the name Jerahmeel occur in the Old Testament,[6] and the Jerahmeelites are an insignificant clan in Southern Judea. On this slender foundation Professor Cheyne builds up his unproven theory that the Jerahmeelites were a powerful tribe of Arabian origin, equalling and rivalling the Israelites in importance. Professor Winckler's equally unfounded theory of the existence of a North-Arabian district

[2] Vol. IV, pp. 919 ff.

[3] Vol. II, pp. 603–653.

[4] *Nature*, June 26, 1902, pp. 193–196.

[5] *Encyclopædia Biblica*; a Critical Dictionary of the Literary, Political, and Religious History, the Archæology, Geography, and Natural History of the Bible. Edited by the Rev. T. K. Cheyne and J. Sutherland Black. Vol. III. London: Adam & Charles Black. 1902.

[6] I Chron. 2: 9, 33; 24: 29; Jer. 36: 26.

bearing the name Musri is connected by Professor Cheyne with his own Jerahmeelites. Thus connected, the Musrites and Jerahmeelites constantly war against Israel, serving in the armies of Nebuchadnezzar, and with equal constancy they are the objects of prophetic denunciation. But seeing that the Musrites may never have existed, and that the existence of the Jerahmeelites is supported by only a few insignificant passages, Professor Cheyne supposes that Jerahmeel occurred much more frequently in the original manuscripts than in the traditional text, and that it was constantly substituted and corrupted. He replaces, therefore, the words Jerahmeel, or Missur (Musri) wherever he believes they ought to stand. To enumerate a few of these textual emendations, Abihail, Abram, Amalek, Amram, Chimham, Ebed-melech, Ephrath, Hiddekel, Jericho, Jerubbaal, Leummim, Levi, Maacah, Meholah, Mephibosheth, Micha, Michael, Nephilim, Ramah, Rimmon, are declared to be developments or corruptions of, or again, substitutions for, Jerahmeel. Genesis 2 : 8 is changed to "the Lord God planted a garden in Eden of Jerahmeel;" Gen. 3 : 20 is made to read: "and Jerahmeel called the name of his wife Hôrith, that is a Jerahmeelitess." The original names of Adam and Eve were, therefore, Jerahmeel and Hôrith. In a similar way does Professor Cheyne press into service Professor Winckler's hypothetical North-Arabian Musri, and thus he succeeds in transposing the locality of a considerable part of sacred history from Mesopotamia and Egypt into the Negeb of Southern Palestine or Northern Arabia. There never was, according to this airy theory, any Israelitish sojourn in, or exodus from, Egypt; the Israelites came from a place in Northern Arabia bearing the same name as Egypt. Again, the history of Daniel is bodily transferred from Babylonia to the Negeb of Jerahmeel; the history of Paradise, too, has its Jerahmeelite form. For none of these statements does the writer advance any convincing proof; some of his textual emendations are more or less ingenious, but others rest on the mere *ipse dixit* of Professor Cheyne. It is really painful to see a writer of Professor Cheyne's power and learning simply overmastered by the critical mania which makes him seriously believe in the offspring of his fancy.

Charles Griffin and Co., London, have republished *Eadie's Biblical Cyclopædia* with many additional articles and new illus-

trations. Professor Sayce has written the preface, and has also contributed several new articles, on the Hebrews, *e.g.*, the Hittites, Sinai, Egypt, and the Division of the Nations. Prof. W. M. Ramsay, Canon Tristram, Rev. Vernon Bartlet, T. G. Pinches, and Rev. H. A. Redpath are among the chief revisers and contributors of new material. The preface of the new edition appeals to the continued popularity of Dr. Eadie's *Biblical Cyclopædia* as "a proof that it supplies a want and meets the needs of a large class of Biblical students." It is for this reason that the work has been brought up to date without any alteration of its traditional views on Scriptural subjects.—During the course of the last few months fascicles xix, xx, and xxi have been added to the *Dictionnaire de la Bible*, published under the editorship of F. Vigouroux, S.S. We need not say that the high standard of clearness and thoroughness which prevails in the former instalments has been faithfully maintained. One may not always agree with the views of the various contributors, but one must grant that their opinions are clearly stated and ably defended. Biblical inspiration, the prophet Isaias and his writings, the Itala versions, the Joannine questions, Jerusalem, and Jesus Christ are some of the more important subjects treated in the new fascicles.

2. Geography.—It has been felt for some time past that Mr. Murray's *Guides* are being superseded by Baedeker's; now, these latter have met a powerful rival in a series of *Guides* published by Messrs. Macmillan. Among the several volumes of this series that have thus far appeared, we have to do only with the one on Palestine and Egypt. It contains 270 pages 8vo, 48 maps and plans, and is published bound in cloth at 10s. *net.* Its information is brief and clear; no space is wasted in the statement of useless theories. The so-called results of modern critical investigations have not been disregarded. As to the traditional site of the Holy Sepulchre, *e.g.*, the writer pays it his reverential homage as a shrine of holy memorial, but dismisses it as a fraud and an imposture as far as it claims to be the actual scene of sacred events. In Damascus he identifies Amana with *Barada* and Pharpar with *Awaj*, a view defended also in an article contributed to *The Expository Times*, by E. W. Gurney Masterman.[1]—Meanwhile, Baedeker continues to have a good market in England,

[1] *The Expository Times*, February, 1902, pp. 215 ff.

where the series is published by Messrs. Bulau. The *Egypt* has entered its fifth edition, in which the two volumes previously known as *Lower Egypt* and *Upper Egypt* have been condensed into one. The book in its present form can almost be called a pocket edition, but the amount of matter it contains is simply marvellous. It enables the traveller to find his breakfast and his bed, and to notice all the striking objects as he hurries along his way. Both eye and ear are kept on the alert by maps, plans, pictures, and a clear text.—In Germany, too, Baedeker's *Palestine and Syria*[8] has entered its fifth edition under the editorship of Dr. Immanuel Benzinger, of Berlin, who prepared himself for the task by two successive journeys into the Holy Land. The bulk of the new edition has been greatly reduced owing to the finer paper employed. The panorama of Jerusalem has been brought up to date, but is not as clear and definite as in former editions. The parts referring to Petra and Sinai do not show any improvements, probably because the author has not as yet been able to extend his personal investigation to those localities. But he should have distinguished the pool of Bethesda from the Birket Israil; he should have clearly stated the scientific value of the different opinions concerning the second wall of Jerusalem; he should have reckoned the depth of the Sea of Tiberias, not from the level of the Mediterranean, but from the surface of the lake itself; he should not have confounded the actual events of the history of Israel with the unproven theories of negative Bible criticism; he should not have represented the general defects of oriental guides as the special characteristics of the Maronites; he should not speak of the consecration of a priest when he treats of his ordination; he should not have said that in the united oriental churches Mass is celebrated by the Greeks only, and only in Arabic, since the Syrian Catholics say Mass in Syriac, the Georgian in Armenian, and some of the united Greeks say Mass in Greek. The author has happily corrected some of his former bigoted remarks about the Catholic Church, the Maronites, and the Catholic University in Beirut; but there is still room for further improvement in this regard. The importance of Catholic missionary labors in Beirut as compared with Protestant endeavors is not clearly brought out; the number of schools and pupils

[8] Leipzig: Karl Baedeker, 1900, cxvi—462.

under the direction of American Protestants is given accurately as amounting to 143 and 7,250 respectively, but no such totals are given of Catholic institutions, though as early as five years ago the Jesuits alone had under their direction in Syria 192 schools, with 11,545 pupils. Again, the author tells us about the *Arabic Weekly* and the *Arabic Monthly* for children, published by the American Protestants, but he says nothing of *Al-Machria*, gotten up under Catholic direction, and often quoted in learned publications. In spite of these drawbacks, the Bible student will find in Baedeker's manual a guide that is, on the whole, more reliable than any other work of the same character in all questions relating to Sacred Scripture.

A good atlas of Scriptural subjects is rightly classed among the most efficient helps to Bible study. We must therefore congratulate Sir C. W. Wilson on his new edition of *The Bible Atlas*.[9] There are twelve plates in all, with descriptive notes, an Index of Scripture passages, and an Index of geographical names occurring in the Bible. Some of the maps have been redrawn, and all have been revised. No doubt, some of Wilson's identifications must be abandoned, and some of his descriptions altered. Still, of real inaccuracies there are but few, and it happens rarely that his views are absolutely singular.—The Palestinian missionary, Georg Gatt, defends in a little work the traditional site of Mt. Sion, on the southwestern hill of Jerusalem, against the opinion now generally current among Bible students, transferring Mt. Sion to the southeastern part of the Holy City.[10] The author treats successively of the original city; of Sion at the time of David and the later kings; of Sion at the time of Nehemias and the Machabees; of Sion-Akra according to the Ophelites; of Akra-Sion according to the older tradition; finally, of the traditional Sion and the Sion of tradition. It is true that Prof. Karl Rückert has studied the site of Mt. Sion quite exhaustively;[11] but Gatt, in his defence of the traditional view, "goes his own ways, and differs in many respects from the defenders of tradition." The reader will find some stretches

[9] S. P. C. K., 4to, 10s. 6d.

[10] Sion in Jerusalem, was es war, und wo es lag . . . Georg Gatt, Missionarius Apostolicus T.S. . . . Brixen, Kathol.-polit. Pressverein, 1900, pp. 142.

[11] Biblische Studien, Band III, Heft I, Die Lage des Berges Sion. Freiburg: Herder. 1898.

of the author's "ways" quite impassable, and some of his side-issues quite untenable; but Gatt's main thesis that tradition is right in locating Sion on the southwestern hill of Jerusalem deserves the careful consideration of all Bible students. — We may mention here Dalman's *Palästinischer Diwan*,[12] though the work belongs rather to Biblical archæology than geography. According to the author, European customs and manners will soon be prevalent throughout Palestine, so that a careful description of the present Palestinian life and customs is of the highest importance for the future student of sacred antiquities. Accordingly, he has collected a number of popular Arabic songs which have been in use in Jerusalem and its vicinity, near the sources of the Jordan, on the eastern bank of the Jordan, and finally in Aleppo and its vicinity. Though the collection is in many respects defective, it presents a most interesting and, as far as it goes, accurate picture of Palestinian life.—John Taylor gives in *The Expository Times*[13] some idea of Dalman's *Palästinischer Diwan* to the English reader. The songs have been collected among all classes of people, the professional singers, the shepherds, the plowmen, the housewives, and the peasants generally. They are supposed to have been handed down from generations and centuries, and to shed no little light on several portions of the Old Testament, especially the Canticle of Canticles.

3. Criticism.—It has become the fad of certain writers to extol the importance of our Babylonian and Assyrian literature at the expense of the Old Testament. Ross G. Murison, *e.g.*, has prepared a sketch of Babylonian and Assyrian history in order to help even the general Bible reader to study Hebrew history as an integral part of the larger Semitic world.[14] John M. P. Smith takes exception to the foregoing writer's method of representing only one side of questions that are still unsettled, and of laying too little stress on our indebtedness to ancient Egypt.[15]—But the chief worshiper at the shrine of ancient Babylonia is Friedrich

[12] Palästinischer Diwan. Als Beitrag zur Volkskunde Palästinas gesammelt und mit Uebersetzung und Melodien herausgegeben von G. H. Dalman. Leipzig: Hinrichs, 1901, pp. xxxv—369.

[13] April, 1902, p.p 314-316.

[14] Babylonia and Assyria. A Sketch of their History. New York: Imported by Charles Scribner's Sons. Pp. 115.

[15] *The Biblical World*, Sept., 1902, p. 229 f.

Delitzsch, who has been one of the foremost Assyriologists for more than a quarter of a century.[16] We can mention only two of the many opponents of Delitzsch who rose in defence of the preëminence of our Biblical literature. Prof. Ed. Kōnig has promptly answered Delitzsch's *Babel und Bibel* in a pamphlet *Bibel und Babel*,[17] in which he ably discusses the relative weight that must be assigned to the Old Testament and the profane records considered as sources of history. He points out, *e. g.*, that the Assyrian inscriptions are in a great many cases not the originals but copies often long removed from their archetypes; again, that the narrative of the inscriptions is not unwarped by prejudices and partialities, leading now to invention, and at other times to suppression of the truth. The author discusses also the ethnological relation between Babylonia and Palestine, and compares the religious and ethical ideas of the respective records. Another opponent of Delitzsch is Prof. C. H. Cornill, of Breslau, who reviews the great specialist's pamphlet in the *Deutsche Literaturzeitung* for July 5, 1902. The author first recalls Th. Nöldeke's observation that not all of Delitzsch's translations must be regarded as final, seeing that other Assyriologists differ from him, and that Delitzsch has put forth most questionable views concerning topics that do not belong to his specialty.[18] Dr. Cornill then shows the difference between the Babylonian and the Hebrew Sabbath, between the profane and the inspired record of creation, between the Babylonian narrative of Paradise and sin and its Hebrew parallel, between Babylonian and Hebrew angelology and demonology. If Babylonia possesses parallels of our fifth, sixth and seventh commandments, the same must be said of Egypt; if the Amraphel of Gen. 14 is identical with Chammurabi, king of Babylon, the Babylonian records leave it uncertain at what precise period between B. C. 2394 and B. C. 1868 this great monarch exercised his power, so that Professor Hommel is quite justified in determining Chammurabi's age from the data of Biblical chronology. Moreover, Professor Cornill points out that Delitzsch is the first and only Assyriologist who has found the name Jahveh in the Babylonian

[16] Babel und Bibel. Ein Vortrag. Leipzig: J. C. Hinrichs. 1902. Pp. 52. 8vo.

[17] Berlin, M. Werneck.

[18] *Zeitschr. d. Deutsch. Morgenl. Gesellsch.*, 1886, p. 718 ff.

records; that Delitzsch quotes the Book of Job according to his own conjectural emendation of its text, and that he describes Mohammed's paradise according to E. W. Lane's *Customs and Manners*, but not according to the text of the Koran.

Our readers are aware that the literature called forth by Harnack's *Wesen des Christentums* has become quite extensive. The *Harnack Controversy* in Muss-Arnolt's *Theological and Semitic Literature* fills almost a page of two columns.[19] We wish here to draw attention only to an article in the *Jewish Quarterly Review*,[20] contributed by Felix Perles. The writer maintains that Harnack has unintentionally given the most brilliant defence of Judaism which could possibly be desired. The Berlin professor, the reviewer says, strips Christianity of all those elements which the Jews too find objectionable, so that he has succeeded against his will in justifying Judaism and in confirming Jews in their loyalty and attachment to their religion. We need not add that Mr. Perles's Judaism is not quite identical with the religion of Moses and the prophets.

THEOLOGY.

THE *Nouvelle Revue* for August opens with a strong arraignment of what the writer styles the attempt of the "Americanists to find a means by which they may reconcile the discipline of the Church with the maxims and tastes of the world."[1] M. de Ridder, the author, reviews the elements with which we are already familiar and pays his compliments to the admirers of Père Hecker. The method of Father Talbot Smith, advocated in his volume on *The Training of a Priest*, also receives critical attention. Whilst there can be no question as to the correctness of the principles which the writer in the *Revue* advocates, one cannot prevent the impression that he lacks a sufficient perspective or familiarity with the inner sense and habits of thought prevailing in American society both ecclesiastical and lay. This makes him unwittingly overestimate the importance of certain expressions on the part of

[19] P. 102.

[20] April, 1902, pp. 517–543.

[1] Le Neo-Christianisme. *Ses Tendences et ses Doctrines.* L'erreur fondamentale (adaptation de la discipline), III.

those whom he charges with "liberal" tendencies in the objectionable sense of the word. To be sure the author does not attack persons; but what he supposes to be censurable doctrines held by those who have taken an active part in public affairs involving the regulation of church discipline, are perhaps rather experimental utterances partly caused and justified by the momentary situation, than deep-seated convictions. They do less harm in fact to those to whom they were addressed, than they do in theory to those for whom they were not intended. However, correctness of doctrine and loyalty to authorized discipline are things which we need at all times to safeguard. Dr. Fr. Schmid in an article on *Eucharistic Miracles in the Light of Dogmatic Theology* writes a discriminating paper in which he argues against the exaggerated views of medieval and later writers who were too ready to credit and promulgate assumed miraculous interventions in respect to the adorable Sacrament of the altar. The writer is not by any means disposed to deny the true character of accredited miracles, but he justly requires that the test which shows a disproportion between cause and effect in such cases be duly applied, and that the true miracle be stripped of those improbabilities which the popular mind has added for the purpose of exciting the image of wonder, but frequently with the effect of entirely discrediting God's operation in the mind of the intelligent hearer who makes no allowance for the legendary element.—*The Pastor Bonus* of Treves introduces an excellent discussion by Prof. Disteldorf on the duty of the Catholic scientist (Gelehrte) with regard to the doctrinal function of the Church.[2] He insists upon a more outspoken profession of faith, and upon the principle that Catholic doctrines be maintained with greater vigor against the assumptions, however plausible, of scientific men. Even the traditions of the Schools should be maintained until there is certain evidence begetting a better conviction arising from more definite and certain information on the part of science.

Dr. Allan Hoben, in the American *Journal of Theology*, brings together a considerable amount of well analyzed patristic testimony for what he calls the "Virgin birth" of Christ. He confines himself to the ante-Nicene Christian literature, so that we obtain a fair view of the status of the doctrine in the time of Irenæus.

[2] *Der katholische Gelehrte und das kirchliche Lehramt.* XIV, 2.

Whatever position the author personally takes in regard to the divine personality of the historical Christ, he furnishes good material for the traditional Christian doctrine. In connection with the *Journal of Theology* we cannot avoid noting the extensive work done by the University of Chicago in Biblical and scientific theology. It is well worth a study, if only as to the methods pursued in the organization of the literary channels, in order that Catholic students might be aroused to emulation and learn to use their hidden resources.

The German theological Reviews have been for some time past engaged in a sort of contest as to how far there exists a necessity of a reform in the methods of teaching Moral Theology in our seminaries. Americans have in this case demonstrated their practical superiority over the learned professors of the Fatherland by the publication of up-to-date editions and new text-books, such as those of P. Barrett and Tanquerey, whilst Father Putzer, the able representative of the Liguorian school of moral theology, not only supplies by his Commentarium the necessary gaps in the application of practical *pastoralia*, but has in hand, we understand, a new edition of Koning's Compendium which has been much in use heretofore in the United States.

The *Revue Benedictine* (Quarterly) brings in its last issue an historic account of the Spanish Congregation of St. Benedict of Valladolid. The author therein outlines a plan of studies for the members of the Order, under the direction of the *Academia Benedictino-espagnola*, composed of eminent men in the Congregation who would represent Exegesis, Theology, Law, History and the Oriental Languages. This proposal had been actually put in operation in the Convent at Valladolid, when the state government, actuated by Masonic intrigues, caused the dissolution of the Community.

We are glad to find that Gihr's excellent explanation of the *Holy Sacrifice of the Mass* has been translated into English. It is a standard work on the subject, and should become as popular as O'Brien's now antiquated volume on this topic. The same firm (B. Herder, St. Louis, Mo.) issues *First Lessons in the Science of the Saints*, by the Jesuit Father R. J. Meyer. This work must not be confounded with Pagani's four volumes, *The Science of the Saints*, recently republished for America by the Benziger Brothers.

Criticisms and Notes.

DE CONSUMMATIONE SANCTORUM. Quaestio unica. Auctore P. Ludovico Giganotto a Motta ad Liquentia Flumina, O.F.M., Philosophiae et S. Theologiae Lectore Generali. (Pro Manuscripto.) Venetiis: Sorteni et Vidotti. 1902. Pp. 179.

How will the creature, man, be ultimately reunited to his Creator? This is the question which the author proposes. He answers it by assuming an altogether new theological position, which he defends with the modest tentativeness of a scholar who respects the ancient scholastic tradition whilst he advances plausible and, to our mind, convincing reasons for his departure from the accepted doctrine. What has led him to the novel view of an old subject is the liturgical expression contained in the *Secreta* of the first Mass of Christmas, which suggests that the divine economy displayed in the Incarnation furnishes the type or model of man's return to, union with, and ultimate transfiguration in glory through the will and operation of the Eternal Father. For as Christ is the principle and beginning by whom the rational creature attains life, with its progressive tendency toward a more perfect state,[1] so He serves, it is assumed, also as the prototype of man's spiritual regeneration, becoming the mainspring and cause of his sanctification, and the final term in the consummation of the Saints, which makes us conformable to the image of Christ, our Brother. The two-fold pledge of this assimilation to, and union with, the Divine Substance, is the present action in man of the Holy Ghost, and the participation of the Body and Blood of Christ. In other words, man's position in heaven will be the result of an hypostatic association with the Incarnate Word, thus establishing a perfect union with the Divinity; for as in Christ is joined the Divine *nature* with the human, so our nature will combine with Christ's as God-man, yet not so as to forfeit that individuality which is the essential prerogative of the *person*. But lest we perchance fail in accurately representing the author's view, let us state in his own words the answer (conclusio) which he makes with due caution, to the question: Whether it be possible and in harmony with the Divine plan of creation (conveniens) that the rational creature, in its glorified state, after the final judgment, will be united hypostatically to the Incarnate Word. His reply is, that such a union

[1] St. John 1: 1–4; 8: 25; 10: 10.

is both possible and in perfect accord with the universal economy of creation. This accord, or "convenientia," he demonstrates from the Sacred Scripture and the expressions of the Christian Fathers, as well as from reason. Numerous Biblical passages, such as St. Paul to the Romans 8: 16, 17, 29, where he speaks of the sons and the heirs of God, "co-heirs of Christ," to whose image we are made "conformable" as to the "firstborn of many brothers," lend themselves readily, it will be admitted, to this interpretation; and there is abundant testimony which makes a like interpretation on the part of the Christian Fathers not only agreeable but probable, when we keep in mind that the scholastic terms which might be cited against such an interpretation, like *vox*, *natura*, *essentia*, *existentia*, *substitentia*, *numerus*, *persona*, *hypostasis*, etc., did not have, previous to the Council of Chalcedon, that well-defined meaning which the necessity of refuting misuse of them by heretics laid upon the definers of dogmatic propositions, and subsequently upon the schoolmen who disputed concerning the distinctions thus introduced. The contention of the author that the proposed transformation into unity with God will not take place until after the General Judgment, is based upon the statement of St. Luke in The Acts 10: 42, where Christ is expressly styled the "judge of the living and the dead." This expression precludes the admission of a union, since "is qui judicat et qui judicatur non potest esse una persona."

The difficulties which might be adduced against the author's hypothesis from Scripture or the Fathers are very slight, and they are refuted in the third article of his work, without forcing the defender to any unwarranted distinctions. The volume deserves the quite serious attention of theologians, for it opens, as it seems to us, not only a new view of the state of the Blessed in heaven, but of the operations of the soul on earth, and it suggests the transforming power of the Sacraments, particularly the Holy Eucharist, during the term of our earthly mortality.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini ejusdem societatis, adnotationibus auctum. Deinde vero ad breviorem formam exaratum atque ad usum seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J. Editio decima sexta recognita a Timotheo Barrett, S.J. Neo Eboraci et Cincinnati: Fr. Pustet and Co. 1902. Pp. 904.

Simultaneously with the first volume of Father Tanquerey's *Moral Theology*, upon which we commented in the last issue of the REVIEW,

appears the sixteenth edition of Sabetti's well-tried handbook. Apart from the fact that the first-mentioned work embraces, as far as published, only the tracts *De Poenitentia*, *De Matrimonio*, and *De Ordine*, there are many who will prefer to adhere to the traditional method of text presentation, inaugurated by P. Busenbaum, whom also St. Alphonsus took for his model, and which was revised for the use of later students by Gury, Ballerini, and Sabetti. P. Barrett well accomplishes his task of continuing this important work by reference to more recent decrees and literary sources, and by adding here and there expository notes which reflect the conservative spirit of his careful and gifted master in moral theology. In general, we can only repeat the favorable criticism made in these pages on an early edition of this excellent Compendium.

The typographical errors of former editions, especially in the Index, where they are most difficult to avoid, have been removed, only the paragraph number at the end of *Titulus* in the Index, page 903, should read 773 instead of 763.

CONTENTIO VERITATIS: Essays in Constructive Theology. By Six Oxford Tutors. London: John Murray. Pp. 326. Price, 12 sh. net.

The sub-title is a misnomer. "Essays in *Destructive* Theology" would more appropriately designate a book that, in spite of very excellent matter, casts to the wolves more than one saving dogma of Christianity.

The writers, who do not claim "to speak in the name of any party of the (Anglican) Church," say that they "represent tendencies far more common among the clergy than is commonly supposed." They are the modern representatives of a school of thought, best known in the past by "Essays and Reviews" and "Lux Mundi," which attempts, by a process of scientific elimination, so to separate the essential from the non-essential features of the Christian religion, as to satisfy the demands of hostile criticism by abandoning positions once deemed the strongholds of orthodoxy. Thus the six tutors declare in their preface that "a very considerable restatement and reconstruction of parts of religious teaching is inevitable," while at the same time "they are agreed that other foundation can no man lay than that which is laid, even Jesus Christ."

When we discover the precise term of this "restatement" and "reconstruction," on such points as the doctrine of the Trinity and

the Incarnation, the authority of the Bible, and the apologetic value of miracles, it does not surprise us to find that writers who start with the postulate that "criticism must be wholly free," and its conclusions accepted quite irrespective of their conformity with the tenets of the Christian Church (of which, by the way, the six Oxford tutors are the accredited representatives), end leaving a very scanty *residuum* of dogma as the result of their scientific investigations.

One of the best articles in the book is that by Dr. Rashdall on "The Ultimate Basis of Theism." Here, if anywhere, we would expect an uncompromising defence of the Christian doctrine of God. But the writer expends his energy in a singularly able exposition of Idealism. Indeed we have seldom seen Bishop Berkeley's argument put in a clearer and more attractive form, which he apparently considers the true foundation of belief in God as revealed in the Incarnation of His Son. His notions of Deity will hardly satisfy Catholic orthodoxy. God is represented as "finite in the sense in which everything that is real is limited. . . . He is infinite because He is the ground of all that is." Nor can Dr. Rashdall's view of the doctrine of the Trinity be accepted as "a metaphysical doctrine, and not the actual explicit teaching of Christ," involving, "in the fully developed scholastic teaching of St. Thomas Aquinas," the identification of the *tres personae* with *tres proprietates*, "three essential and eternally distinct attributes." For, according to Catholic theology, the Trinity of Persons with unity of nature was plainly taught by Christ, *e. g.*, in the Baptismal formula; and the "proprietates" are not qualities such as "Power, Wisdom, and Goodness" (the illustrations of Dr. Rashdall), but idioms or "notions"—Innascibility, Filiation, Active and Passive Spiration.

The defence of Christ's Divinity is on similar lines. Dr. Rashdall will have nothing of the hypostatic union. In its place he advocates Ritschlianism, or the theory of worth-judgment. According to this view, God so reveals Himself in Christ that subjectively to the religious consciousness "the Person of Christ has the value of God, and we make a worth-judgment to that effect." [1] But Ritschlianism warns us expressly from assuming that the objects of our religious consciousness have any necessary connection with our scientific knowledge.

Still less satisfactory is his treatment of miracles. In common with his fellow-writers, he denies their evidential value for a spiritual

[1] *Current Tendencies in Religious Thought.* II. Ritschlianism. By the Rev. Francis J. Hall, D.D., of the (Protestant) Western Theological Seminary, U. S. A.

explanation of the universe, oblivious to the plain teaching of Christ, who says: "The works which I do give testimony of Me."[2] To our author Paley's fallacy lay in making miracles the *signum stantis vel cadentis ecclesiae.* The true argument for a spiritual Providence lies in the witness of the individual conscience. "The kingdom of God is within."

We should be the last to deny the importance of the personal factor in religious belief,[3] and we gladly welcome a statement by the Rev. W. R. Inge, in his contribution to the volume under the heading "The Person of Christ." He writes: "Christians are Christians . . . because they have found Christ, or rather because Christ has found them . . . Christ was nothing when He was on earth that He is not now"; but surely there is no need to depreciate on that account the significance of miracles worked for a definite end—to manifest God's supreme power and the truth of the claims of His Only Begotten Son. The tendency of such depreciation is shown by such a passage as this: "Criticism will leave us *in a modified form* the beliefs about Christ's Person which are most cherished among ordinary Christians[4]—notably, (1) the general fact that much of His time was spent in the healing of physical disease . . .; (2) that after His death there occurred to His disciples visions of Himself which were not mere subjective delusions."

The other essays on "The Person of Christ," "The Teaching of Christ," "Modern Criticism and the New Testament," "The Permanent Religious Value of the Old Testament," "The Church," "The Sacraments," are on similar lines. Old formulæ are retained, eviscerated of their traditional meaning. Defence after defence is abandoned before the attacks of rationalism, until one wonders where the "reconstruction" of theology is to begin. We are told that Christ's claim to be a Divine Teacher is verified by history, and that His doctrine finds its logical expression in the Church, just as it touches human life through sacramental channels. But when we analyze the writer's words it is difficult to believe that they imply any more definite tenets than those which a Unitarian or even undenominational Christian could accept.

[2] St. John 5: 36.

[3] See an article on this subject by the Rev. W. R. Carson, in AMERICAN ECCLESIASTICAL REVIEW, June, 1901.

[4] Elsewhere there is an ambiguous reference—to use no harsher term—to the Virgin Birth itself.

There can be no question about the transparent sincerity and ability of the six champions of restated truth, but to Catholics at least they will seem to have destroyed foundations when they should have strengthened them, to have contended on the side of the enemies of the faith, and to afford in themselves the best evidence of the futility of reconstructing dogma without reference to its Divinely-appointed Guardian and Expounder—the Church, which is "the pillar and ground (ἑδραίωμα) of the Truth."[5]

CARMINA MARIANA. Second Series. An English Anthology in verse in honor of and in relation to the Blessed Virgin Mary. Collected and arranged by Orby Shipley, M.A., Editor of "Annus Sanctus." London and New York: Burns & Oates. 1902. Pp. 528—32.

It is now ten years since Mr. Orby Shipley published his first collection of verses in honor of our Blessed Lady. The volume contained not only selections from noted English poets expressing reverence for the ideal and person of Mary in the inspired forms of genuine literary art, but also numerous translations, old and new, from foreign tongues, hymns from the Syrian and Armenian, "praises" from the Italian, sonnets from the Spanish, and gems from every national quarter on earth where the devotion to the beautiful Mother of Christ had penetrated. Here we find verses not always accessible to the student of general literature, including besides originals and translations of a classical character, brief quotations from legendary poetry, ballads, carols, elegiacs, dramatic scenes, Passion-plays, cradle-songs and lullabies, descriptions of celebrated pictures, together with songs, hymns, and prayers in metre. Mr. Shipley had obtained some hitherto unpublished material of considerable value from MS. collections of English and Latin verse placed at his disposal. On the other hand he excludes such devotional poetry as is already well-known and found in our prayer-books.

It is plain from the above statement and a glance at the collection that poetical merit was not the primary quality which determined the choice of pieces. The compiler desired to make his work a work of piety, in the first place; but with the aim of edification he has also everywhere sought to combine that of artistic workmanship. There were some two hundred writers making up the harmonious chorus in praise of the Madonna from a list of names whose gifted possessors might not be found to agree so generously as to the exceeding beauty

[5] I Tim. 3: 15.

of any other subject on earth or in heaven. The amount of English verse, however, whether old or new, whether original or translated, having our Lady for its august theme, which Mr. Shipley had collected during more than twenty years, exceeded the compass of a single volume. And thus we have this second instalment, which might have appeared sooner, we judge from the author's statement in his preface, had there been a more generous appreciation of the first volume so as to enable him to undertake without risk the second. In the meantime some generous patron has relieved the editor from further anxiety on the score of finance.

Among the allegorical and mystical poems, the love-songs of the Elizabethan age which Mr. Shipley includes in the present part of his collection, there are some which only remotely or by force of subjective interpretation can be referred to our Blessed Lady. But the collector felt justified in presenting them under the head of *Carmina Mariana*, because, though their authors may have been unconscious of the source of their inspiration, the verses could not have been composed in an age that had not felt the influence of Christianity. He believes that it is permissible to read into a poet's inspirations new and unexpected meanings, whether lying below the surface or soaring above it, which might have been, or perhaps actually were, present to the poet's mind at the supreme instant of conception. And in truth this sort of exegesis is quite commonly adopted, not only with regard to secular literature, but especially in the case of certain Scriptural expressions and forms, particularly of the Sapiential books, as applied to our Blessed Lady, or to the Church, the Spouse of Christ. Few readers of the volume before us will object to the application of this view in the present instance, especially as it has apparently induced Mr. Shipley to undertake a completion of his Marian anthology by the addition of other material in his hands, to form a third volume whereby to shed lustre upon a subject which, above all others, deserves to be celebrated in the whole range of fine arts.

It might be entertaining to quote some of the exquisite pieces selected by Mr. Shipley to make this handsomely printed colleetion of nearly six hundred pages, but it would necessarily be gleaning only at random, owing to the absence of definite arrangement of the matter. Suffice it to say that he has brought together the best Catholic sentiment and form of expression on the subject of our Blessed Lady. We do not understand why the editor should give a number of his selections under the separate caption of "American Poetry," when he not only

excludes from it the best of American names, but actually scatters the far greater proportion of Marian hymns by American writers throughout the remainder of the volume.

THE SCHOOL QUESTION. From a Catholic Point of View. By the Rev. P. R. McDevitt, Superintendent of Parish Schools in Philadelphia. Pp. 16. New York: Reprinted from the Catholic World Magazine. 1902.

The school question, despite the strong emphasis that is placed in public utterances upon the ideal permanency of our common school system, is not a settled issue for the people of the United States. As a matter of fact it has never been a settled issue for any nation or any large and floating community, simply because the right of the parent asserts itself instinctively as superior to the right of the citizen, and thus remains forever the determining factor in the character of the training which is to be given to the children of a family in a State. In Germany and Belgium the necessity of respecting the religious sentiment of the parents when there is question of furnishing public means of instruction, has been recognized by constitutional law. In France the struggle is just now against the right of the parent to give or claim religious instruction for his child. In England the trend of public opinion moves the other way; the religious rights of the people who support the State are being gradually recognized, and the just measure of proportioning the public school tax is at the present being discussed in the government centres.

Catholics have or ought to have very clear notions on this subject. Religion is necessary for their temporal and eternal happiness. Religion is ordinarily imparted in childhood when good habits are impressed which retain their hold through after-life. Catholics are convinced, as Father McDevitt well puts it: "That as ever and always the child's soul and his duties to God are the highest and the greatest, so there is no place, time, or method from which the teaching of morals and religion may be eliminated."[1] This sacred conviction of the parent in regard to his child, which is bound up with his nearest and dearest interests, demands adequate recognition, so that neither the State (which, according to the modern theory, derives its authority from the consent of the governed) nor any individual lord may interfere with its service. Only if that parental service exercised without discretion were to prove a menace to the common welfare,

[1] P. 5.

could the authority that is chosen by the common voice to protect the popular interest, place any limits to its free expression.

Catholics need not be unwilling to have the State foster the education of its citizens, build our schools, propose programmes of instruction in secular branches, and examine our teachers as to their fitness from the purely scholastic point of view. But they cannot admit any claim of right on the part of the State to extend its control over these things so as to exclude or limit the simultaneous cultivation of the religious or moral element. It is easily proved to any one who does not wilfully close his eyes to the truth of the matter that the moral training (which is the religious training) cannot be successfully isolated from the ordinary instruction which is given to the child, nor can it be sufficiently inculcated so as to serve its purpose through life, unless it is given frequently by the teacher who controls the intellectual development of the child.

For this we must contend as an essential means to a necessary end. As the Pope claims temporal power, not because he wants to rule temporalities, but because he cannot rule spiritualities under present circumstances, unless he is free and independent of all coercion or restriction by alien governments; and as he cannot be free and independent of coercion and restriction unless he is recognized as a temporal sovereign by those who individually might coerce him—just so do Catholics claim the right to combine religion with the secular instruction given to their children, so that these might be educated as to their heart, mind and body, simultaneously. And, as the parent pays taxes to the State for the educational facilities which the latter provides for the children of its citizens, it is but right that he should demand an equitable portion of the common contribution made for the purpose of educating the children in the State.

Just now the problem of a fair settlement of these conditions presents itself in the Philippine Islands. It is true we have not a sufficient number of competent Catholic teachers prepared to take up the work in the newly acquired territory; all the capable teachers, both religious and secular, whom we have, seem to have their hands full and over; and hence there is not much use in complaining that not a greater number of Catholic teachers is being sent to the Islands, so long as our Government showed a desire to send teachers without discriminating against Catholics. But the question of principle remains and is still unalterable. Lest it be obscured, or lost sight of, we shall have to keep repeating it to our people in a form which appeals to their intelligence and good will.

This is what Father McDevitt has done. He utilizes his practical experience, and in a lecture delivered to a large number of Catholic teachers, and here reprinted, he brings out the strong points of view which in the educational question we cannot afford to lose sight of. He defines the Catholic position, and shows how the Church is unequivocally in favor of law and order. His view of the State's claim to instruct calls forth some sound reflections on the danger of State paternalism which is apt, as the experience of ages and different nations shows, to become a hindrance to free development and individual liberty. To make his defence of the Catholic position thoroughly applicable and effective, he presents a summary of statistics, which gives an idea of the Catholic strength, and which, together with a large number of non-Catholics who claim the same liberty on ethical and religious grounds, would make a united protest or presentation of our claims a great force for good.

The subject of which Father McDevitt's paper is a succinct and just exponent, needs to be kept constantly before the public through the press and pulpit. It goes hand in hand with instruction concerning the right attitude of Catholics toward labor movements and social agitation.

THE SOUL IN THE UNSEEN WORLD. An Inquiry into the Doctrine of the Intermediate State. By R. E. Hutton, Chaplain of St. Margaret's, East Grinstead. London: Rivingtons.

A former spiritual work by Mr. Hutton, *The Crown of Christ*, was introduced to American readers by Dr. Mortimer, Protestant-Episcopalian Rector of St. Mark's Church, Philadelphia, who contributed a preface to the first volume. His latest book is of the nature of a theological treatise, written in a popular manner, although the ground plan is thoroughly scientific, and the substance erudite. Within the compass of some four hundred pages he has managed to compress a mass of material ranging from the teaching of Plato on the immortality of the soul to the latest rationalistic cavils at the Resurrection of Christ. We are inclined to think that he has overweighted his work by an attempt to say too much. Thus the initial chapter entitled "A Teacher sent from God" might conveniently have been omitted, and a good deal of the sections treating of the Jewish traditions concerning the state of the departed would not suffer from condensation. Still, exhaustiveness of treatment is a fault in the right direction, and Mr. Hutton cannot be accused of

neglecting anything essential to his subject. He is especially happy in his historical summary of patristic teaching on prayers for the dead, implying, although in one place he seems to deny it, a state of progress and purification after death. He is candid enough to admit that the primitive belief in "an intermediate state of purification in Hades ending either at the judgment, or when the work of the soul's perfecting was accomplished, before the Resurrection of the body," certainly approaches very nearly to the doctrine [of] Purgatory.

Equally good is the sketch of Eastern teaching on the state of the Blessed after death. A common Anglican opinion distinguishes Paradise from heaven, making the one the place of preparation for the other. Mr. Hutton destroys the fond fancy that the Greek schismatics countenance this theory when he shows conclusively from the *orthodox Confession* and the authority of the theologian Macarius that East and West are at one in identifying Paradise with Heaven.

Catholics will take exception at one or two of the chapters, notably that headed "The Romish Doctrine Concerning Purgatory," where an ingenious attempt is made to distinguish between the authorized Catholic doctrine and "the Romish popular teaching," with the conclusion, practically that of Newman in his famous "Tract XC," that while the one only needs "a certain amount of explanation" before it could be accepted by the Anglican communion, the other is "well described as a fond thing vainly invented, and grounded upon no warranty of Scripture."

It is, however, refreshing to find a Protestant clergyman asserting on the authority of the Archbishop of Canterbury that "to pray for the dead is not forbidden by the New Testament, (nor) by the Church of England," just as it is to read his admission at an earlier period that the practice of invocation "customary in the Church from the fourth century to the sixteenth" cannot be said to be condemned by the Thirty-nine Articles.

Except for certain controversial passages on Indulgences, Privileged Altars, Purgatory, and the like, the book is to be recommended as a thoughtful, learned, and instructive essay on the future life under its many aspects. It should become a standard authority on the Advanced High Church side, and Catholic scholars would do well to have it on their shelves. The very complete summary that precedes, and the accurate index that follows, the chapters, make it the more useful as an invaluable work of reference.

THE LADY POVERTY. A Thirteenth Century Allegory. Translated and edited by Montgomery Carmichael. With a chapter on the Spiritual Significance of Evangelical Poverty, by Father Cuthbert, O.S.F.C. New York: Tennant & Ward; London: John Murray. 1902. Pp. 209.

It is Professor Alvise's opinion, followed by M. Sabatier in his late (Paris) edition of the *Speculum Perfectionis*, that the authorship of the *Sacrum Commercium*, which Mr. Carmichael here translates with exquisite grace and fidelity, should be attributed to the Blessed Giovanni da Parma because he so finds it stated in the *Chronica Generalium*. Despite his argument, we believe that the work is of much earlier date; in fact, that it is the actually earliest sketch of St. Francis. The Codexes to which Father Edward d'Alençon had access, that is those of Casanate, Milan, Vicenza, and Ravenna, as also the Siena and Bodleian copies, give the date July, 1227, that is one year before St. Francis was canonized, and at a time when Giovanni da Parma was only eighteen years old. These Codexes are more reliable because more explicit on the subject of the date, which they give in full lettering and not in Roman numbers liable to be misread and miscopied.

The substance of this treatise is, as is well known, a meditation or sort of soliloquy touching the merit and consolation of the virtue of voluntary poverty. Contemplating the practice of total renunciation, which, by detaching us from all things, makes us free, contented, ready to hearken to the voice of God, and to love Him more exclusively than is possible with those whose senses are captivated by earthly attachments, the Saint is gradually aroused by an ardent admiration of and desire for the possession of this virtue. As the son of Sirach personifies wisdom and addresses her as his guide and mistress, so does St. Francis converse with Religious Poverty as an ideal, in the pursuit of which he hopes to find all happiness; for she, the Lady Poverty, leadeth the way to the mountain of God. And because he loves and admires her, so he would speak of her to others, and make known her charms and increase her empire over the hearts of men. Discoursing of her with his companions he leads them to join him in speaking to the Lady Poverty, and she answers them as brothers and most dear friends. "I am not new," she says, "as many think, but mature and full of years, knowing the nature of things, the varieties of creatures, the mutability of time. I know the vacillations of the heart of man, in part by the experience of ages, in part by the subtlety of Nature, in part by the merit of Grace."

Thus she teaches them not only to sustain privation, as did the saints of old, but to accept Persecution, Lady Poverty's sister. She warns them against "Spurious Poverty," which assumes the habit of Holy Religion, but does not put on the new creature. She bids them guard against "Avarice," which frequently takes on the name of "Discretion," or the name of "Prudence," and which calls in the aid of "Sloth." And when "My Lady" has made an end of speaking, the Blessed Francis, with his companions, falls upon his face, giving thanks to God, and says: "Thy sayings, O Lady, are well pleasing unto us. . . . O how good and how sweet is thy spirit, chastening the erring and admonishing sinners. . . . Undisciplined souls fly from thee, and thou walkest alone in rocky places, and fools cannot dwell with thee. But we are thy servants and the sheep of thy pasture forever and forever, and ever have we sworn to keep the judgments of thy justice." And so the Lady Poverty remained with them.

The study of such a book as this cannot but arrest the thoughts of serious-minded persons in an age when wealth is worshipped with a fervor hardly less ardent and absorbing than that of our Saint for the virtue of Poverty. Men spend their energies in the pursuit of money; riches become to them the standard of all excellence; they bow to it and they covet it, and what is worse, it destroys every sentiment of sympathy in the soul. Even when the conduct of those who have acquired wealth is, as Cardinal Newman says,[1] "most disinterested and amiable, still the indulgence of self, of pride, and worldliness insinuates itself."

Father Cuthbert's reflections on the spirit of evangelical poverty and its significance for the modern world, brings out these truths, and makes us understand the secret of Dante's admiration of the Saint of Assisi and his Betrothed, as described in the eleventh Canto of the *Paradiso*.

The translation of the *Sacrum Commercium* is, as we said above, graceful and true to the spirit of the original. For this reason we can hardly understand Mr. Carmichael's undignified apology that he did not or could not follow the "Authorized Version," or "the noble English of King James' Bible," as if his appropriation of mediæval Catholic sentiment for the sake of its native beauty, could oblige him, or even make it becoming, that he should trim his translation of an

[1] *Parochial Sermons: The Danger of Riches.*

essentially Catholic product with the finery of Protestant thought and expression. He might, of course, have chosen the cadences of Elizabethan English as found in the King James' Version, but what is odious in this connection is his apology to the Protestant reader, to whom he offers this luscious bit of fruit from distinctly mediæval preserves with whose products the translators of the Reformation had not the slightest sympathy.

FRANÇOIS DE FÉNELON. By Viscount St. Cyres, late Student and Lecturer of Christ Church, Oxford. London: Methuen and Co. Pp. viii—311.

Few historical characters have been more strangely misunderstood than the great Archbishop of Cambrai, once the disciple, and later the bitter enemy of Bossuet, "the last of the Fathers of the Church." His critics have alternately regarded him as a saintly enthusiast—a mystic whose simplicity exposed him to the malice of his foes—and, again, as an ecclesiastical "squire of dames," lax both in his spiritual direction and in his pseudo-liberality towards heretics, with whom he naturally fraternized by reason of the heterodoxy of his own writings —a heterodoxy which, when condemned, he still cherished, they maintain, secretly, notwithstanding his formal submission.

Lord St. Cyres's painstaking and well-nigh exhaustive biography will do much to place Fénelon in the right perspective. If it does not present him in the light of an ideal hero epitomizing all the virtues and gifts of nature and grace, it at least dispels many legends about his life and belief, and enables us to see in him, to quote Dr. T. B. Scannell's discriminating judgment, "an honorable and enlightened man, a brilliant *littérateur*, a devout and zealous ecclesiastic, a sympathetic, if not always wise, director of souls, and a great Archbishop."

Fénelon's life naturally divides itself into two main epochs: the time previous and subsequent to his relationship with Madame de Guyon. His age coincides with the latter half of Louis XIV's reign. Born in 1651, he was educated for the priesthood at St. Sulpice under M. Tronson, the successor of M. Olier. Through Bossuet's influence he was placed in charge of a religious congregation for educating female converts who flocked into the Church after the Revocation of the Edict of Nantes. Lord St. Cyres goes out of his way to sneer at the inmates of these convents as Protestants ordered to become Catholics within a specified time. There seems to be no room to doubt

the general truth of the official description of the convents as "retreats for the newly converted from the persecution of their relatives and the artifices of the heretics," although there were doubtless unsatisfactory converts to be found there as elsewhere. Here Fénelon laid the foundations of his later success as a director of consciences. His gentleness and sympathy, coupled with a peculiar charm of manner, which made even his sharpest reproofs palatable, attracted to him the weak. He showed his powers of fascination especially in his dealings with the Huguenots, to whom he was sent on a special mission. The perfect courtesy of his speech disarmed his opponents. "He had an art beyond the satirist; he did not care to make his adversary seem foolish in the minds of others; he wished to make him feel ashamed of himself." Yet he was no sentimental advocate of toleration, as it has been the fashion to regard him. The Huguenots were a *political* far more than a *religious* party, and as such were a danger to the State. Fénelon nowhere condemns the Revocation of the Edict of Nantes; on the contrary, we find him writing to urge the Government "to combine with Christian persuasion vigilance against desertions, and penalties against deserters." He went further, and seems to have thought it right "to use vile arms against a vile enemy," to use our author's great phrase. He encouraged conversion by the "earthliest means." On the other hand, he petitioned the Government to be merciful towards all the irreclaimable, and begged for the converts certain concessions, such as free distribution among them of the New Testament.

The success of his mission at La Rochelle made his position secure. He became successively instructor of the Duke of Beauvillier's family (in which capacity he wrote his first work, a treatise on the education of girls, showing marvelous insight into the follies, weaknesses, and dangers of the feminine character), tutor to the Dauphin, and Archbishop of Cambrai. His life at Court had brought him into frequent intercourse with Madame de Maintenon, the king's good angel, who was destined to play an important part in Fénelon's after life. His social gifts—the courtliness of his address, the winning sympathy, above all the perfect tact that made him always say the right thing to the right person in the right way—marked him out as the director of the consciences of the refined and high-born. His influence surpassed that even of Bossuet. But the very talents that made him successful where the guidance of woman's conscience was concerned, seemed to be a hindrance to the training, on the lines of

manly self-reliance, of his royal pupil. The Dauphin became under his hands a prig of the first water. "His piety had all the feverishness of adolescence; in camp he was helpless and undecided; and behaved in the presence of ladies like a seminarist on his holidays."

We now come to the most important part of Fénelon's life. In 1689 he made the acquaintance of Madame Guyon, who was destined to be his evil genius. Slightly older than the Archbishop, she exercised an extraordinary influence over his mind. Herself a victim of the ecstatic experiences of mysticism *in excelsis*, she imbued him with the "frothy unrealities" of her doctrine. Lord St. Cyres would have us believe that Fénelon was not "ever secretly her disciple," though for a while her ideas ran parallel with his. It seems more reasonable to suppose that the strong community of sentiment, which he states was "the true link" between them, resulted in a transference of thought. We see reproduced in the famous "Maxims of the Saints" the essence of Madame Guyon's Quietistic views on unresisting submission to the will of God (which, with Fénelon, took the form of "Disinterestedness," or complete indifference to ourselves). Bossuet had brought about the condemnation of Madame Guyon's teaching; it was not likely that he would allow Fénelon's work to escape. He attacked Madame Guyon with bitter personalities in his *Rélation sur le Quiétisme*. Fénelon replied with a sarcastic force that has rarely been equalled. Then came in quick succession Bossuet's *Remarques sur la Réponse de M. de Cambrai*, Fénelon's *Réponse aux Remarques*, and finally a Papal Brief condemning the *Maxims*. Bossuet and Madame de Maintenon, his implacable foes, had agitated in Rome through every possible channel against him. They seem not even to have spared his private character. And when, with praiseworthy promptitude, he published his submission to the decision of the Holy See in the form of a *Mandement* to his clergy, they doubted his sincerity.

Fénelon's subsequent history is soon told. Living in practical disgrace at Cambrai, he published his *Télémaque*, a fabulous narrative written with the purpose of instructing the future king in the dangers that would beset his high office, and the duties, based on religious truths, which he must perform. It shows considerable descriptive power: landscapes are painted in a single word, and an extraordinary love for nature pervades it. It is lacking, however, in insight, since Fénelon wrote as a moralist, and so overlooked that side of nature where, "red in tooth and claw," it baffles the believer in a merely *natural* creed.

The other important work of his remaining years was his contest with Jansenism. Lord St. Cyres gives a particularly good sketch, derived from an article written for the *Catholic Dictionary*, of the leading tenets of the Molinists, Jansenists, Thomists, and Congruists, just as at an earlier period he outlined with singular clearness the tortuous ramifications of Mysticism. Fénelon was himself a Congruist, and differed from the Thomists, represented by Bossuet, in making the efficacy of grace depend, not on any intrinsic difference between its "sufficiency" and "efficiency," but on its "congruity" or "seasonableness" (to use the Archbishop's word) to the mind of the recipient; whilst he likewise differed from the Jansenists who destroyed human coöperation by making grace practically irresistible. He advocated sharp measures towards those who had "impugned even more the justice of God than outraged the petty interests of man;" but he believed that there was greater efficacy in education than in severity, and pointed out that "the best way to eradicate Jansenism from the future was to call into existence a new race of priests." His literary contributions to the controversy were an edition of St. Augustine, Dialogues written in imitation of Pascal, and a Treatise on the Authority of the Pope which foreshadowed the Vatican Definition. He died in 1715, in the serene sunset of an old age, "like the close of a genial winter, big with promise of a coming spring."

Our chief complaint with Viscount St. Cyres's biography is that the author has at times allowed himself to amass too much material, with the result that the reader becomes confused. It is often difficult to follow the exact sequence of events—a difficulty increased by the abrupt way in which the chapters open, a certain affectation of laconic style, and an awkward habit of harking back to previous characters and incidents. The narrative would have been easier to follow if the chapter on Madame de Guyon had preceded the one on "The Maxims of the Saints," and if the account of "Télémaque" had been given in the section treating of the Court Preceptorate. Our other criticism is that Lord Cyres, in his laudable endeavor to be impartial, has rushed into the opposite extreme. Although Fénelon may not have been a saint, it is hardly fair to be always harping on his vanity, his self-confidence, his pride, his overweening self-assertion. His life might reasonably be allowed to speak for itself, especially as it is here set forth with a fulness and an accuracy for which we could have nothing but praise. We prefer to say of him what he once wrote of

Charlemagne, that "if among such talents and virtues some weaknesses are mingled, these may serve to remind us that we are dealing, not with the vague, impossible perfect hero of a story, but with the chequered courses of a living man."

THE ORIGIN OF THE KNOWLEDGE OF RIGHT AND WRONG. By Franz Brentano. English Translation by Cecil Hague. With a Biographical Note. Westminster: Archibald Constable & Co. Pp. xiv —125.

This lecture, now published under an attractive title, was delivered before the Vienna Law Society in 1889. It is based mainly on Vhering's address *Über die Entstehung des Rechtsgefühls*. That eminent jurist agrees with Locke in denying all innate moral principles, and he is followed by the author in his further denial of the *ius naturae*, by which the animal world was set up as a criterion of an ethical standard, and the Roman *ius gentium*, or "a right recognized as a natural law of reason by the universal agreement of all nations." After an unnecessarily spun-out introduction on misconceptions of the notion "natural sanction," the lecturer dismisses Kant's Categorical Imperative with delightful *insouciance* as "an impracticable fiction," and proceeds to the pith of his subject by defining "good" to be "that which can be loved with a right love." The further question "how are we to know that anything is good?" (since the old distich, Christianized by St. Paul in Romans 7—

"Video meliora proboque,
Deteriora sequor."

is daily verified by experience), is answered by the analogous consideration of what is *true*. Just as there are self-evident judgments, so in the sphere of pleasure "from experiences of love qualified as right arises within us the knowledge that anything is unmistakably good in the full extent to which we are capable of such knowledge." This last sentence is not particularly illuminating. And the book as a whole is cast in a thoroughly Teutonic mould, which makes it decidedly difficult reading. The translator has somewhat simplified matters by dividing the text into short sections. He has kept the sense of the original and sought as much as possible to avoid German constructions. Many of his notes are of permanent value, *e.g.*, that on Descartes's fundamental classification of mental states. It is curious, however, to find him referring to the author of *The Grammar of Assent* (which he calls patronizingly 'an interesting work!') as "Henry Newman."

We notice an apt reference to the objective teaching of St. Thomas on the *Bonum* as an end in itself—an idea, he points out, borrowed from Plato and Aristotle. But the book is hardly likely to appeal to more than a limited few among Catholic students of ethics considered from a modern scientifically philosophical standpoint.

THE PRIEST'S NEW RITUAL. For the greater convenience of the Reverend Clergy of the United States of America in the Administration of the Sacraments and the Various Blessings. Compiled from Authentic Sources. Baltimore and New York: John Murphy Company. 1902. Pp. 238.

Father Griffith has prepared a very helpful manual for the use of priests engaged in the administration of the Sacraments and of various Sacramentals. The formulas of the Ritual are placed in the order in which they are commonly used, and a number of finger indexes facilitate the ready location of particular ceremonies in the book. The rites to be supplied after Private Baptism are all given without referring back to the order of Baptism; and the last Blessing follows immediately after Extreme Unction. Of the Blessings, those most commonly in use are also added. Throughout, the prescribed Latin text is supplemented by the English translation of the prayers and rubrics, with useful directions in the vernacular added wherever these are likely to be helpful to the priest who wishes to interpret the Sacramental Service of the Church to the people who assist at it. The little volume, with its index, is a singularly practical device.

AN HISTORICAL ACCOUNT OF LISBON COLLEGE. By the Very Rev. Canon Croft. London: St. Anselm's Society. Pp. 275.

The English College at Lisbon, Portugal, is an interesting relic of past history. Founded in 1622 for the education of aspirants to the priesthood, at a time when the Elizabethan penal laws had well-nigh dried up the springs of faith in England, by making the appointment of pastors to take the place of the rapidly decreasing Marian clergy an impossibility, the venerable institution has poured out, for a period of almost 270 years without a break (except for a short interval during the Napoleonic wars), a long stream of devoted men who have labored in the fields of literature, controversial apologetics, and pastoral activity, to repair the waste places of Israel. Its origin is very similar to the kindred institutions at Douay, Valladolid, and Rome founded by Cardinal Allen, an Oxford divine in Queen Mary's reign,

with the design that they take the place of the English Universities diverted by royal heretics from their primary end, the education of the clergy. A certain Nicholas Ashton, an English chaplain in Lisbon, conceived the project of founding a seminary in that city for his countrymen, and left a house on the site of the present college in trust for that purpose to his friend and successor, William Newman. After a number of vicissitudes, the clergy of SS. Peter and Paul was formally instituted, and received the sanction of the reigning sovereign together with a Brief from Pope Gregory XV, dated September 22, 1622, which conferred upon it all the privileges of similar establishments. Father Newman was appointed first President, and a body of ten students arrived from Douay, to commence under him their theological studies. For more than a century the college made use of the power of conferring degrees. But, although some of its alumni, such as James Bernard, Vicar-General to Bishop Talbot, and biographer of Challoner, shone as writers and theologians, the majority were more noted for their arduous labors in the mission-field. Two died in prison, under sentence of death, as confessors of the faith, and up to the present day an "old Lisbonian" is synonymous with a hard worker. Canon Croft, Vicar-General of the Diocese of Nottingham, himself a generous benefactor of his *Alma Mater*, is a type of many others who have risen to high dignity by sheer force of arduous sacerdotal labor. The history of the college is written clearly, in a singularly attractive way, commendably free from extravagance of expression—a failing quite foreign to the Lisbonian character. The account of the great earthquake of 1755, when the President met his death, bonneted by the college bell, and that of the French occupation in 1807, makes particularly good reading, while the terse descriptions of the Portuguese scenery, rising at times to vivid word-painting, give the requisite local coloring to the narrative, which is mainly based on articles by Dr. John Kirk in the *Catholic Magazine* of 1834–5. We miss, however, a succinct summary of the College rules, and its more recent history is of a regrettably meagre description. Mr. Joseph Gillow contributes a biographical list of a selection of the Alumni. It is compiled on no very definite plan. Many of the notes are of disproportionate length, and we notice one or two recent names which had been better omitted. The photographs which profusely illustrate the book are well chosen, and Canon Croft is to be congratulated on the popular dress in which he has clothed an historical work of permanent value.

Literary Chat.

Dr. William Stang's *Spiritual Pepper and Salt* has reached, we learn, a fifth edition. The little book is very serviceable as a medium for setting right misinformed people about Catholic doctrine. It is written in a popular style, and suits excellently for mission-souvenirs.

The series of *Carmina Mariana*, of which two volumes have already appeared, will be concluded with a third, upon which Mr. Orby Shipley is now engaged. An interesting feature will be a section devoted to the Marian verse of Leo XIII. The translations will be taken from THE DOLPHIN press edition of the Poems of Pope Leo XIII, translated by Dr. Henry.

The Smithsonian Institute has issued a *List of Observatories* of the entire world. Among those of the United States we find the Observatory of the Catholic University of America (chiefly engaged in astronomy of position); Georgetown University Observatory (engaged in astronomy of position and in astrophysical work); Ignatius College Observatory, Cleveland, O. (for meteorological observations); Notre Dame, Indiana (undefined); Creighton College, Omaha, Neb., and the College of Santa Clara, Cal. (astronomy of position). The fact that out of the six institutions mentioned four are under the control of the Jesuits speaks well for the educational ability of the Sons of St. Ignatius. The same is to be noted with regard to the Observatories in foreign countries. The Manila *Observatorio Meteorologico*, conducted by the Jesuits in the Philippine Islands, belongs to the very few institutions in the world which register observations in the four departments of astrophysical work, meteorological phenomena, astronomical position, and magnetic currents. A similar institute is that of the Benedictine Fathers in Kremsmünster (Austro-Hungary).

The current number of the *Fortnightly Review* contains an article entitled "The Incompatibles," by a Rev. Arthur Galton, an Anglican minister, who in all seriousness describes the secret brewing of an organized revolt amongst the "English Catholic secular clergy," which is to end in a schism from the Roman Curia of the entire body. It seems almost incredible that serious-minded people should allow themselves to be treated to such silly stories through a respectable English magazine.

The *Tablet* (Murphy Co.) publishes a special "School Number" for August, similar to the "Scripture Number" of the preceding month. The articles are expressions of leading educators on the subject of the Freedom of Education, Religion in Education, Theories of Education, Parochial Schools, and State Control of Education.

James Duffy and Co. (Dublin) have reissued *The Untenanted Graves*, better known as *Sally Cavanagh*, by Charles Kickham, author of a number of Irish tales which are almost forgotten. It is just twenty years since this genial writer died at

Blackrock, Ireland. He was a pronounced Fenian and endeavored to justify his sympathy with that association which eventually brought about his condemnation to penal servitude, by the treachery of Sadlier and Keough, who, he argued, made peaceful agitation an impossible policy. Strangely enough, the judge who sentenced him had been a quondam patriot and trusted leader in the Tenants Rights League. These facts must be remembered when one reads *Sally Cavanagh* or *Knocknagow*, tales that vividly portray Irish life. They were all written nearly twenty years before his death, and the above was the first published novel of this gifted son of Tipperary.

The ladies of Hampstead (England) have entered a new field of intellectual activity. A course of Divinity (Protestant) was recently opened for them under the guidance of a Cambridge graduate, and a lady tutor who undertook the lecturing. The motives for this novel entertainment in higher education were indeed praiseworthy, although they reflect somewhat on the zeal of the local clergy. The ladies in their programme announce that they "felt the need of help in meeting (1) the indifference of the world to the great questions of religion; (2) the attacks made on Holy Scripture itself from various quarters; (3) difficulties arising in our own minds by the apparent irreconcilability of modern thought with the Christian position." The subjects covered Criticism of the Old and New Testaments, Church History (specially of the Reformation), the Creed, and I to V of the Articles of Religion of the Church of England, the first two chapters of Genesis in relation to modern science, the Inspiration of the Bible, the Problem of Evil, etc. The success of these lectures has been such that another course is proposed for the autumn.

Marie Corelli's newly-announced volume, *Temporal Power*, is misleading in its title as well as its sentiment. It has nothing to do with the Papacy; but is simply a tale of an imaginary kingdom. It is virulent, however, in its estimate of the Jesuits, of whom the gifted author seems to have had hypnotic visions in the shape of a "Vicar-General," who commands the black forces of Ignatian tyranny. Marie Corelli wrote at one time rhythmic and interesting, though gruesome and always untrue tales, but recently she has fallen into hysteric dreams about priestly autocracy.

The manuscript of a History of Philosophy, written from the Catholic point of view by the Rev. William Turner, D.D., of St. Paul, is in the hands of Ginn & Co., college text book publishers.

The Altar Boy's Own Book (Art and Book Company), and *The Sacristan's Manual* (fifth edition), by Father Dale, are books that will prove more valuable in the hands of priests and religious than in those of altar boys and sextons. The latter are not so apt to read them, yet they will yield to the direction of those who are supposed to have mastered the true meaning and worth of reverence due to the altar and sanctuary guarding the Real Presence.

The *International Monthly* has become the *International Quarterly*. The September number contains an interesting paper by Professor Crawford Toy, of Harvard, on "Religious Fusion," in which the influences of Oriental faiths on western religion are carefully traced. The *International* keeps up its price of four dollars a year.

James Duffy & Co. are to publish a popular biography of Robert Emmet. The MS. has been prepared by D. J. O'Donoghue, author of Clarence Mangan's Life, and is drawn largely from Madden's "Lives" and from Dr. Addis Emmet's rare volume, of which only a hundred copies were printed and published in New York.

Sir Alfred Lyall is to write a biography of the late Lord Dufferin.

Critics have commented with pleasure on the English versions of the old hymns, which during the last thirteen years have appeared in THE ECCLESIASTICAL REVIEW, and latterly in THE DOLPHIN. Dr. Henry is collecting these into volume form, and expects to have them issue soon from the press. Mediæval hymns can never lose their interest for the student and the translator. They will never, in all likelihood, receive a "final" rendering into any vernacular tongue. And yet there have been too many translations—and too few. If the translator bring "the whole man" to the task; if indomitable patience, skill in versification, a correct knowledge of the nice distinctions in the idioms of both languages, be associated with reverence for the mediæval masterpieces and a heartfelt devotion to these themes, then we may assert that there can not be too many translators. The pity is that the task appeals to many as an appropriate method of whiling away some otherwise tedious leisure; and of translators who approach the task in such a spirit, there can not be too few.

Justin McCarthy's history of Queen Anne is complete and it is expected to go into the hands of the printer at once.

The last two volumes (fifth and sixth) of the "Brehon Laws" of Ireland have at length been published. The work was begun as early as 1856, but the lack of competent scholarship to interpret the text allowed it to lag. O'Donovan, O'Curry, Hennesy, and more recently the "Old Irish" scholar Dr. E. Hogan, labored successfully at different parts of the MS., which represents a dialect known to but few students of Celtic in our day.

Books Received.

THEOLOGY.

THE PRIEST'S NEW RITUAL, for the greater convenience of the Reverend Clergy of the United States of America, in the Administration of the Sacraments and the various Blessings. Compiled from authentic sources. Baltimore and New York: John Murphy Company. 1902. Pp. 238.

COMPENDIUM THEOLOGIAE MORALIS a Joanne Petro Gury, S.J., conscriptum et ab Antonio Ballerini, ejusdem Societatis, adnotationibus auctum, deinde vero ad breviorem formam exaratum atque ad usum Seminariorum hujus regionis accommodatum ab Aloysio Sabetti, S.J., in Collegio Woodstockiensi Theol. Moralis Professore. Editio decima sexta, recognita a Timotheo Barrett, S.J. Neo Eboraci et Cincinnati: Fr. Pustet & Co. 1902. Pp. 904.

FIRST LESSON IN THE SCIENCE OF THE SAINTS. By R. J. Meyer, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. 320. Price, $1.25 *net*.

THE HOLY SACRIFICE OF THE MASS; Dogmatically, Liturgically and Ascetically Explained. By Dr. Nicholas Gihr. Translated from the Sixth German Edition. St. Louis, Mo.: B. Herder. 1902. Pp. 778. Price, $4.00 *net.*

PRACTICAL PREACHING FOR PRIESTS AND PEOPLE. Twenty-five plain Catholic Sermons on useful subjects, with a synopsis of each sermon. Second Series. By Fr. Clement Holland. London: Thomas Baker. 1902. Pp. 422. Price, 4s. 6d. *net.*

THE LIVING CHURCH of the Living God. By Rev. Charles Coppens, S.J. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 32.

DER HEBRAEISCHE TEXT DES BUCHES ECCLESIASTICUS (jüngst wiederaufgefunden). Untersucht, herausgegeben, übersetzt und mit kritischen Noten versehen von Dr. Theol. Norbertus Peters, Prof. Theol. Paderborn. Freiburg, Breisg.: B. Herder. (St. Louis, Mo.) 1902. Pp. 448. Preis, $3.40 *net.*

COMMENTARIUS IN ECCLESIASTICUM, cum appendice: Textus "Ecclesiastici" Hebraeus, descriptus secundum Fragmenta nuper reperta, cum notis et versione litterali Latina, auctore Josepho Knabenbauer, S.J. CURSUS SCRIPTURAE SACRAE. Auctoribus R. Cornely, J. Knabenbauer, Fr. de Hummelauer, aliisque Soc. Jesu presbyteris. Commentariorum Vet. Test. Pars I in Libros Didacticos VI. Parisiis: Sumptibus P. Lethielleux. 1902. Pp. 476—lxxxiii. Pretium, 13 francs.

OCTAVARIUM ROMANUM Octavae Festorum: lectiones secundi scilicet et tertii nocturni singulis diebus recitandae infra octavas sanctorum titularium, vel tutelarium ecclesiarium, aut patronorum locorum, a Sacra Rituum Congregatione ad usum Totius Orbis Ecclesiarum approbatae. Accedit Supplementum in quo octavae novissimae inveniuntur cum textu ab eadem S. Congregatione approbato. Editio secunda. Ratisbonae, Romae, Neo Eboraci, et Cincinnati: Fr. Pustet. 1902. Pp. xx—492. Pretium, $2.00 *net.*

SERMONS FOR ALL THE SUNDAYS OF THE ECCLESIASTICAL YEAR, AND THE PRINCIPAL FESTIVALS. For the use of Parish Priests and for Private Reading. By Rev. George Deshon, of the Paulist Fathers. New York: Catholic Book Exchange. Pp. 500. Price, $1.00.

HISTORY AND EDUCATION.

THE LIVES OF THE POPES in the Early Ages. By the Rev. Horace K. Mann, Head Master of St. Cuthbert's Grammar School, Newcastle-on-Tyne. Vol. I (In two parts). Part I, The Popes under the Lombard Rule, St. Gregory I (The Great) to Leo III, 590–795; Part II, 657–795. St. Louis, Mo.: B. Herder. (London: Kegan Paul, Trench, Trübner & Co., Ltd.) 1902. Pp. 507. Price, $3.00 *net.*

FROM CANTERBURY TO ROME. With Notes of Travel in Europe and the East, showing the gradual formation of Catholic Belief, and steps taken in passing out of the Protestant Communion into the Catholic Church. By B. P. De Costa. New York: Christian Press Association Publishing Company. 1902. Pp. ii—499.

THE PRESENT AND PAST OF JAPANESE COMMERCE. By Yetaro Kinosita, Ph.D. (Studies in History, Economics, and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XVI, No. 1.) New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. 164. Price, $1.50.

THE EASTERN QUESTION. A Study in Diplomacy. By Stephen Pierce Hayden Duggan, Ph.D.; Instructor in Philosophy in the College of the City of New York. (Studies in History, Economics and Public Law. Edited by the Faculty of Political Science of Columbia University. Vol. XIV. No. 3.) New York: The Columbia University Press; The Macmillan Company, Agents; London: P. S. King & Son. 1902. Pp. 152. Price, $1.50.

ESSENTIALS OF AMERICAN HISTORY. By Thomas Bonaventure Lawler, A.M. Boston: Ginn & Co. (The Athenæum Press.) 1902. Pp. v—420.

DEVELOPMENT AND EVOLUTION. Including Psychological Evolution by Orthoplasy, and the Theory of Genetic Modes. By James Mark Baldwin, Princeton University. New York: The Macmillan Company (London: Macmillan & Co.) 1902. Pp. 395. Price, $2.30.

STATISTICS CONCERNING EDUCATION IN THE PHILIPPINE ISLANDS. Compiled from the Report of the Commissioner of Education. 1899-1900. By the Rev. Samuel Hedges, Seton Hall College. New York, Cincinnati, Chicago: Benziger Brothers. 1902. Pp. 30. Price, $0.10.

MISCELLANEOUS.

IMITATION AND ANALYSIS. English Exercises. Based on Irving's Sketch Book. By Francis P. Donnelly, S.J. Boston: Allyn & Bacon. 1902. Pp. vi—190. Price, $0.60.

ELEMENTARY CHEMISTRY. By F. W. Clarke, Chief Chemist of the United States Geological Survey, and L. M. Dennis, Professor of Inorganic and Analytical Chemistry, Cornell University. New York, Cincinnati, Chicago: American Book Company. 1902. Pp. 340. Price, $1.10.

RODDY'S ELEMENTARY GEOGRAPHY. Cloth, small quarto, 128 pages, with maps and illustrations. Price, 50 cents. RODDY'S COMPLETE GEOGRAPHY. Cloth, quarto, 144 pages, with maps and illustrations. Price, $1.00. By H. Justin Roddy, M.S., Department of Geography, First Pennsylvania State Normal School. New York, Cincinnati and Chicago: American Book Company. 1902.

A SHORT GRAMMAR OF CLASSICAL GREEK, with Tables for Repetition. By Dr. A. Kaegi, Professor at Zurich University. Authorized English Edition for High Schools, Academies, and Colleges. By James A. Kleist, S.J. St. Louis, Mo.: B. Herder. 1902. Pp. vi—240. Price, $1.25 *net*.

THE TEACHING OF CHEMISTRY AND PHYSICS IN THE SECONDARY SCHOOL. By Alexander Smith, B.Sc., Ph.D., Associate Professor in the University of Chicago, and Edwin Hall, Ph.D., Professor in Harvard University. New York, London, and Bombay: Longmans, Green & Co. 1902. Pp. xiii—377. Price, $1.50.

CATHOLIC TRUTH SOCIETY. London, England: *Bishop Brownlow, 1830–1901*, by the Very Rev. Vincent McNabb, O.P.; *What the Catholic Church is and what She Teaches*, by the Rev. Ernest R. Hull, S.J., Price, One Penny each; *Fra Bartolomeo*, by M. E. James; *Raphael*, by Virginia M. Crawford, Price Sixpence each; *A Book of Oratories*, compiled by Rev. Robert Eaton of the Birmingham Oratory, Price, 2s. 6d.; *Easy Benediction Services and Hymns for Special Occasions; Bogeys and Scarecrows*, by the Rev. John Gerard, S.J.; *Is there Salvation outside the Church?* by the Rt. Rev. Mgr. Canon Vaughan; *The Jesuit Libel Case: Father Bernard Vaughan, S.J.*, vs. *"The Rock"; The Old Religion*, by the Rev. Vincent Hornyold, S.J., Price, One Penny each; *The Love of Jesus*, by Jerome Savonarola, O.P., edited by the Rev. Bertrand Wilberforce, O.P., Price, Twopence.; *Fifty-two Psalms*, selected from the Psalter, and edited with Notes by Father Hugh Pope, O.P.; *The Method of Theology*, by Mgr. Mignot, Archbishop of Albi, Price, Threepence; *Short Verses on Scripture Thoughts*, Price, Sixpence; *The Love of God*, drawn from the Treatise by St. Francis de Sales, Preface by the Cardinal Archbishop.

SYMBOLIK DES KIRCHENGEBÄUDES und seiner Ausstattung in der Auffassung des Mittelalters. Mit Berücksichtigung von Honorius Augustodunensis, Sicardus und Durandus. Von Dr. Joseph Sauer. Mit 14 Abbildungen im Text. Freiburg, Breisg.: B. Herder. (St. Louis, Mo.) 1902. Pp. 410. Preis, $2.40 *net*.

CATHOLIC HOME ANNUAL for 1903. Twentieth year. New York, Cincinnati, Chicago: Benziger Brothers. Pp. 80. Price, $0.25.

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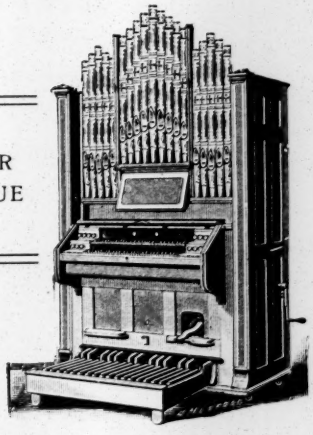

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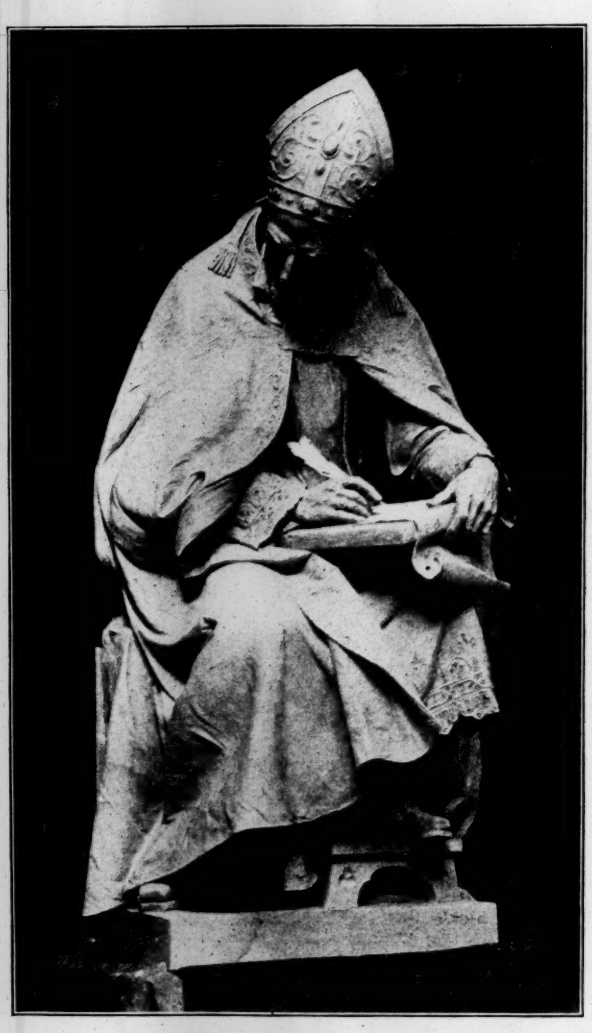

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